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# Jesuit Educational Quarterly

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JUNE 1952

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JESUIT ALUMNI IN A SECULARISTIC WORLD

PROCEEDINGS: ANNUAL MEETING—1952

RELIGION IN JESUIT COLLEGES

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Vol. XV, No. 1

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(FOR PRIVATE CIRCULATION)

## Contributors

FATHER WILLIAM DONAGHY, Superior of Campion Retreat House, traces the thread of secularism through world history showing the means to be followed lest the total fabric unravel.

FATHER JOSEPH M. FREEMAN, Assistant Professor of Philosophy and Director of Student Welfare at Rockhurst College, reports on the Holy Cross College Institute on College Religion.

FATHER WILLIAM A. HUESMAN, Dean of Alma and professor of dogma, presents the general principles underlying the integration of education through theology.

FATHER FRANCIS J. LINDEKUGEL, Student Counsellor and teacher of Religion at Seattle University, points out our obligations to non-Catholic students.

FATHER WILLIAM J. MEHOK of the Central Office picks out significant trends in the 1952 Kansas City Annual Meeting.

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# Jesuit Educational Quarterly

*June 1952*

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JESUIT EDUCATIONAL QUARTERLY

# Jesuit Alumni In A Secularistic World

WILLIAM A. DONAGHY, S.J.

In one swift, compact sentence Polybius compressed the history of a nation's decadence and death, the while he immortally summed up the mentality which we have come to call secularism.<sup>1</sup> "In Carthage," he wrote, "no one is blamed, however he may have gained his wealth." With that as her text, Agnes Repplier comments with savage incisiveness:<sup>2</sup>

A pleasant place, no doubt, for business enterprise; a place where young men were taught to get on, and extravagance kept pace with shrewd finance. A self-satisfied place, self-confident, money-getting, woman-loving people, honoring success and hugging their fancied security, while in far-off Rome Cato pronounces their doom.

Her words recall the dramatic moment in Arthur Conan Doyle's story, when the Carthaginians, assembled on a height overlooking the ocean, breathlessly watched a lone ship of their invincible navy approach. Was she a messenger of victory over Rome? Had the ships of Carthage swept the Mediterranean of this restless and ruthless race across the sea? Were the lanes of commerce once again open for the merchantmen of Carthage? The questions were answered by a lithe, fast Roman raider which slid out of the horizon to overtake, shatter and sink the solitary survivor of Carthage's unconquerable fleet.<sup>3</sup> As he travelled around the world, Hilaire Belloc tells us, he was forever fascinated by the relics and remnants of history, the detritus deposited by the flood of events. "One," he concludes, "has impressed me most. It was a single plank which bore painted

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*Editor's Note:* Delivered at the General Meeting of All Delegates, Jesuit Educational Association, Annual Meeting, Rockhurst College, Kansas City, Missouri, April 13, 1952.

<sup>1</sup>The scope and viciousness of secularism from its maximum through its mitigated to its modified form is well delineated in the great "trilogy" of Leo XIII's Encyclicals: *Immortale Dei*, *Libertas Praestantissimum* and *Sapientiae Christianae*. A convenient and compendious summary and analysis of them is to be found in Philip Hughes, *The Popes' New Order*, Burns, Oates 1943, pp. 59-75. See also Pius XI, *Quas Primas*. Also *Progress and Religion*, Christopher Dawson.

<sup>2</sup>Agnes Repplier, *Eight Decades Essays and Episodes*, Houghton, Mifflin, 1937, "Living in History," p. 138. Taken from Plutarch her reference to Polybius is to be found in his *Histories*, Bk. VI, 51. "At Carthage nothing which results in profit is regarded as disgraceful." *Loeb Classical Library*, p. 385. The whole passage on political corruption is strangely modern—or timeless.

<sup>3</sup>*The Last Galley*. Doubleday, Page, New York, 1911, pp. 3-15.

upon it, rather roughly, the single word 'Carthage' ". It stood on a sand-scoured, windswept hill where once Scipio had declaimed Homer while the flames licked and flickered over "the towers of that imperial city that radiated over the Mediterranean and drew to itself the luxury and the wealth of every shore."<sup>4</sup>

Now the frightening fact is that there are many American cities for which Polybius' sketch of Carthage would still be a brief but accurate biography. There are thousands of Americans who are like the "insensate Carthaginians," as Martial called them<sup>5</sup> for whom the only values which matter are those that ring on the counter and show in the cash register. They consistently confuse motion with progress, action with accomplishment and acquisition with achievement. No one criticizes them so long as their activity is capped with success and wears some complexion of legality; and, of course, as Chesterton once remarked, "no man is such a legalist as the good Secularist."<sup>6</sup> It is symptomatic of the times that Senator Fulbright, a former university president and one of the most intelligent men in government, should seriously have proposed the formation of a moral code which would be binding on men in public life and that Father Wilfrid Parsons, testifying before a Senate Committee investigating venality should have indorsed the suggestion. Certainly the civilization which purposes to legislate virtue is closer to the Carthaginian than the Christian ethic. David L. Cohn, a successful business man in New Orleans and the author of works on inter-racial relations and economics, sums up with brutal irony:<sup>7</sup>

Certainly it is not for us to subscribe to such an outmoded doctrine as that 'whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' . . . We have cast off the stuffy morality which once afflicted us.

We have discovered how "to manipulate things in the service of human purposes," writes Elton Mayo of the Department of Business Administration at Harvard, but we have lost the moral perspective necessary to purify those purposes.<sup>8</sup> Lecomte du Noüy makes the observation that our technological accomplishments have far outstripped our moral capacities and it is he who remarks that the great ideas of history, the "lever-ideas" by which man raised himself and his status, have always been religious

<sup>4</sup>*Places*, Sheed and Ward, New York, 1941, "Carthage" p. 183.

<sup>5</sup>*Epigrams*, Book VI, Ep. 19 (Loeb Classical Library) Vol. I, p. 368.

<sup>6</sup>*The Innocence of Father Brown*, Dodd, Mead, 1942. "The Hammer of God," p. 243.

<sup>7</sup>*Atlantic Monthly*, "They Never Break the Law" 189 (Feb. 1952), p. 68.

<sup>8</sup>*The Social Problems of an Industrial Civilization* (Division of Research, Graduate School of Business Administration) Harvard Univ., 1945, p. 13.



concepts.<sup>9</sup> It may well be that Klaus Fuchs, the brilliant technician and traitor will emerge as some sort of symbol of a civilization and a century which advanced to mechanistic Utopia while retreating to Neanderthal morality. Aristotle's dictum "to be seeking always after the useful does not become free and exalted souls" bids fair to be the most spectacular understatement in the history of Western thought.<sup>10</sup>

The late war and its sanguinary corollaries in Korea and Indo-China corroded many certitudes, of course, and encouraged cynicism and fatalism. War always does and there is inevitably an overflow of lawlessness from the battlefield to the ordinary pursuits of peace. There are not only the calculable casualties but, as Quincy Wright observes there are likewise "less susceptible to objective measurement . . . the social and cultural costs of war in the deterioration of standards."<sup>11</sup> But even before the cataclysm traditional norms were on the wane and we were getting away more and more from the directives of what Bertrand Russell has crushingly called "earnest moralists."

Now these are sweeping statements and admittedly oversimplifications to some degree; but it is my purpose to remind all of us of the climate in which we live, move, have our being and exercises our apostolate as Jesuit priests. It would be fantastic and ingenuous of us to insulate ourselves against the realities of the *zeitgeist* and those environmental factors which shape not only our students but, and sometimes imperceptibly, ourselves as well. It would run far beyond my time and my competence to trace the genesis and growth of this modern atmosphere; it is a prodigious task as Dr. Neill's book, *Makers of the Modern Mind* or Emmet John Hughes' *The Church and the Liberal Society* would indicate. But granted that my somewhat melodramatic and melancholy picture of the contemporary mentality be substantially sound, what can we do about it?

There are various educational analysts who answer that question most morbidly. Howard Mumford Jones, for example, says flatly that the concept of a general, liberal education—the kind to which Winston Churchill so nostalgically referred at the mid-century convocation at M.I.T., the sort to which we are historically devoted, can no longer be realized. The anarchy resulting from electivism and specialization no less than the pragmatic pressure of vocational necessity have forced into the misty museum which commemorates a less practical and more leisurely

<sup>9</sup>*Human Destiny*, Longmans, 1947, p. 256 and p. 124.

<sup>10</sup>*Politics*, 8. *The Works of Aristotle*, translated under editorship of W. D. Ross; *Politica* by Benjamin Jowett, Oxford, Clarendon Press, 1921, Vol. X, 1338 b. 11. 3, 4. This whole book could still be read with great profit by an educator; it is a splendid treatment of the nature of a liberal education.

<sup>11</sup>*A Study of War*, Univ. of Chicago Press, 2 vols. I, 246.

past what we call a humane education. Educated men, says Jones, speak no common language; liberal colleges give no common stock of ideas; educators themselves are not agreed that any specific curriculum can or will produce the mentally poised and civilized character.<sup>12</sup> The same jeremiad occurs, in major and minor variations, in Flexner and Foerster, Verblen, Pritchett and Hutchins. So Hutchins,<sup>13</sup> for example:

The college, we say, is for social adaptation; the university is for vocational adjustment. Nowhere does insistence on intellectual problems as the only problems worthy of a university's consideration meet such opposition as in the universities themselves. . . . We try to adjust students to their life work by telling them how a professional man operates; we seldom bother to tell them why.

He quotes Dean C. H. Wilkinson of Worcester College, Oxford, whose maxims, apparently, are not as mixed as his metaphors. "Specialism," the Dean laments, "has largely taken the place of education and, with its twin brother professionalism, is spreading like a blight over the land."<sup>14</sup>

Reformers who try to reestablish the lost unity, says Howard Mumford Jones, disagree among themselves on the very nature of unity. Quoting Father Geoffrey O'Connell's paper "Catholic Education and non-Catholic Philosophers," Mr. Jones salutes the Catholic aim as lofty, admits that civilization must be grateful to the Church; but concludes she cannot supply any common denominator on which unity could be reconstructed. She is, Jones writes, "a minority in a country that has expressly adopted secular education as a public responsibility." He concludes with one of those peevish and ill-bred statements which are so startling in an intelligent man. "It does not seem likely Americans not of Catholic faith will agree that the only proper study of Shakespeare and conic sections is one conditioned by infallible dogma."<sup>15</sup> "We are a faithless generation," says Hutchins, "and take no stock in revelation. Theology implies orthodoxy and an orthodox church. We have neither. To look to theology to unify the modern university is futile and vain."<sup>16</sup>

<sup>12</sup>*Education and World Tragedy: The Rushton Lectures* (Rushton Foundation, Birmingham, Alabama) Harvard Univ. Press, 1946, pp. 51-54.

<sup>13</sup>*The Higher Learning in America*, Yale Univ. Press, 1936, pp. 52-53.

<sup>14</sup>*The Higher Learning in America*, p. 54, foot-note. See the front page article, *New York Times*, Sunday, March 9, 1952, by Benjamin Fine, headlined "Colleges Shift from the Arts as Students Call for Science." It is the report on a *New York Times* survey of 100 representative institutions. Contrast with this "The Essentials of Education" by Sir Richard Livingstone, President of Corpus Christi, Oxford. *Atlantic Monthly* 189 (Jan. 1952), pp. 45-51, for the historical, humane outlook.

<sup>15</sup>*Op. cit.*, p. 53 ff. Father O'Connell's is the first in a series of lectures published under the title *Vital Problems of Catholic Education in the United States*; published by Catholic University at the semi-centennial observance, 1939.

<sup>16</sup>*Op. cit.*, pp. 96-97.

President Conant of Harvard contends "that in so far as *public* education is under discussion, we must leave out theology. Only a completely secular school system can be supported by the tax payers and operated by our democracy."<sup>17</sup> Mr. Conant then telescopes some vast historical explanations into tidy generalities and one can imagine Christopher Dawson who has put in some thought on these questions, shuddering.<sup>18</sup> Thus Mr. Conant writes:

There can be no doubt that the Hebraic-Christian tradition with its emphasis on the sanctity of each human soul was one of the main-springs of the development of democracy in this land of pioneers. . . . There is further no doubt that it was militant Protestantism which by and large made this tradition the basis for American democracy.<sup>19</sup>

He holds that the founding fathers of the republic realized the need of a secularistic school system and that lately there has been a lamentable retrogression from their spirit. He expresses the hope that

the recent decisions of the Supreme Court point to an interpretation of the First and Fourteenth Amendments which will block any further advance [or should I say retreat] in this direction.<sup>20</sup>

Few, I suspect, would summarize the mind of the founders of our republic with the simplicity and finality of Mr. Conant's condensation. There are serious historical difficulties against his contention that the framers of the constitution were intransigently convinced that our school system should be secularistic. Moreover, Mr. Robert F. Drinan, S.J., who holds his degree in law and is a member of the bar in the District of Columbia, writing in the *Georgetown Law Journal*, declares that the McCollum decision has "evoked more comment in legal periodicals than any other decision by an American tribunal in recent history." Mr. Drinan, who worked exhaustively on the matter reports that he found only one legal writer "of any rank," namely, Konvitz, who unreservedly approved the McCallum findings.<sup>21</sup> Be that as it may, our public schools and most of our private schools are secularistic now and, as Mr. Drinan indicates secularistic education apparently has the imprimatur of the Supreme Court. It is in the light of the foregoing statements that we must regard Mr. Conant's otherwise encouraging lectures at the University of Virginia, last February, in which he said: "I am firmly convinced that

<sup>17</sup>*Education in a Divided World*, Harvard Univ. Press, 1949, p. 94. His emphasis.

<sup>18</sup>*The Judgement of the Nations*, Sheed and Ward, 1942, pp. 21-22. Cf. *Progress and Religion*, Sheed and Ward, 1933, p. 182.

<sup>19</sup>*Op. cit.*, p. 96.

<sup>20</sup>*Op. cit.*, p. 94.

<sup>21</sup>*Georgetown Law Journal*, 39 (January 1951) "The Novel 'Liberty' created by the McCollum decision," pp. 216-241.



the increasing demand for general education has been well founded. There must be further concern with a broad type of schooling."<sup>22</sup> This does not represent, I think, any real return to a traditional position which would have made John Adams, say, recognize Harvard as the school from which he himself graduated.

Mrs. Agnes E. Meyer, graduate and trustee of Barnard College, who has served on several national commissions on education and health and who last year received the Annual Award of the Education Writers Association, has recently published an essay which she calls "The Clerical Challenge to the Schools" in which she says:

Our American schools, like those of Europe, were founded by the Churches. But when our schools were finally secularized towards the middle of the last century, under the leadership of Horace Mann, that movement was not anticlerical or antireligious . . . there was nothing negative or hostile about the agreement to adhere to separation of State and Church in public education.<sup>23</sup>

Now she discerns a menace in the efforts of the Churches—and she finds the Protestant denominations more reprehensible because of their legacy of tolerance and liberality—to intrude on the schools through approbation and use of such measures as released time. This, says Mrs. Meyer, repudiates not only the judgements of the Supreme Court in the *Everson* and *McCullum* cases, but a basic American ideal.

*God and Man at Yale* is certainly a controversial book and, in its economic thinking particularly vulnerable. But as a substantial indictment along ideological lines it had the strength to resist successfully a counter-attack by McGeorge Bundy, a Yale graduate, who is now associate Professor of government at Harvard.<sup>24</sup> Since its appearance, President Griswold's advisory committee on the "intellectual and spiritual welfare of Yale" has published its conclusions and subjoined its theory on the function of a university.

A university does not take sides in the questions that are discussed in its halls. The business of a university is to educate, not to indoctrinate its students. In a university, knowledge should be pursued with all channels of information freely open to the student. In the ideal university all sides of an issue are presented as impartially and as forcefully

<sup>22</sup>As reported in the public press, e.g. *The Boston Herald*, Thursday, February 14, 1952, p. 30.

<sup>23</sup>*Atlantic Monthly*, "The Clerical Challenge to the Schools," 189 (March 1952), pp. 42-46, p. 43.

<sup>24</sup>*Atlantic Monthly*, "The Attack on Yale" 188 (Nov. 1951), p. 50. *Ibid.* (Dec. 1951) "The Changes at Yale," William Buckley, Jr.



as possible; all sides, not just those that might be currently popular with the trustees and the alumni.<sup>25</sup>

Reporting on the investigating committee's conclusions and recommendations, *Newsweek* asks:

Should Yale University employ Communists on the faculty? An alumni committee completing a survey of the 'intellectual and spiritual welfare' at Yale, said no 'Yale does not knowingly appoint members of the Communist Party to its faculty,' said the committee. 'We approve of this policy.' But the Yale Daily News argued that the faculty had just named a Jesuit priest to the faculty. 'Likewise,' said the News, 'the appointment of an avowed intellectual Communist to shed light on one phase of our times's most significant force would be thoroughly defensible.'<sup>26</sup>

I am not certain that I understand the distinction between education and indoctrination; I should have thought that they would stand in a relationship perilously like that of cause and effect; but I think that all of us will agree with Father Allan Farrell's recognition of

the plain fact that in practice not one educator in a hundred holds to the belief that education is its own sufficient end. In every practical system its subserves other ends: the State, Democracy, the Social Order and so forth.<sup>27</sup>

It is interesting to note that President Conant in his University of Virginia speech saluting "a broad type of schooling" mentions also "education for the good life, education for citizenship" and there would seem to be an intimation of indoctrination there. The Yale committee may have made an important distinction which eludes me; or perhaps this is just another dismal reminder of the warning Hobbes uttered in his *Leviathan*

I say not this, as disapproving the use of Universities but because I am to let you see on all occasions by the way, what things would be admended in them; amongst which the frequency of insignificant speech is one.<sup>28</sup>

The educational *kulturkampf* in which we are engaged is summed up, from the viewpoint of the opposition, by the epitaph which John Dewey wrote some twenty-two years ago:

faith in the divine author and authority in which Western civilization confided . . . has been made impossible for the cultivated mind of the Western world.<sup>29</sup>

<sup>25</sup>As reported in *The Boston Herald*, Saturday, February 23, 1952.

<sup>26</sup>*Newsweek*, March 3, 1952, p. 49.

<sup>27</sup>*The Jesuit Code of Liberal Education*, Bruce, 1938, p. 136.

<sup>28</sup>*Leviathan* (Cambridge English Classics) Ed. A. R. Waller, Cambridge University Press, 1935, Part I, chap. 1, p. 2.

<sup>29</sup>"What I Believe" Forum, March 1930.

Against this is the attitude expressed by Leo XIII in his *Militantis Ecclesiae* in which he demands that not only formal religious teaching but every subject treated must be permeated with Christian piety.<sup>30</sup> Pius XI, holder of the triple doctorate and a distinguished international scholar, in his *Divini illius Magistri*, denies to educational activity that autonomy which approximates antinomianism:

Education consists essentially in preparing man from what he must do here below in order to attain the sublime end for which he was created. . . .

It must never be forgotten that the subject of Catholic education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of adopted sons of God. . . .

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism.

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. . . .<sup>31</sup>

This is the traditional position of Western man, if one uses "western" as indicative of cultural, theological and philosophical positions, not as a mere geographical category, which Mr. Dewey seems to do. Considerably after the Reformation, for example, one could read:

The end . . . of learning is, to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to be like him as may the nearest by possessing our souls of true virtue.<sup>32</sup>

Those words were written in 1644 not by some commentator on the *Spiritual Exercises* but that crusty hater of the triple-tiaraed tyrant, John Milton himself. Napoleon, who in many ways dimensionalized the new spirit of modernity and could hardly be suspected of propaganda for Rome, declared at a Council of State, on education, at the Tuileries in 1805:

Up to the present the only good education we have met with is that

<sup>30</sup>A. A. S. XXX (1897-98), August 1, 1897, p. 7.

<sup>31</sup>*Selected Papal Encyclicals and Letters*, Catholic Truth Society, London, Vol. I, pp. 28, 45, 67. Cf. the excellent papers on the nature of man as educand in *Proceedings of the American Catholic Philosophical Association XXV* (1951) Catholic University, pp. 16-88. Also, *A Humane Psychology of Education* by Jaime Castiello, Sheed and Ward, 1936, p. 135 and *passim*. For contrast see *Theories of Learning* by Ernest R. Hilgard, Appleton Century-Crofts, 1948, *in toto*.

<sup>32</sup>Letter to Mr. Hartlib: *Selected Prose Writings of John Milton* Ed. Ernest Myers, Appleton, 1889, p. 79.

of the ecclesiastical bodies. I would rather see the children of a village in the hands of a man who knows only his catechism, but whose principles are known to me, than of a half baked man of learning who has no foundations for his morality and no fixed ideas.<sup>33</sup>

We stand against the modern secular university; we have foundations for our morality and those eternally fixed ideas which are dogmas. We can conform completely to the modern pattern only at the price of our integrity as well as our identity, as Dietrich Von Hildebrand has stated:

A Catholic university would have no meaning if it were nothing but a collection of Catholic men of thought and science, while following the model of the modern university in its general atmosphere. It requires the conscious production of an atmosphere filled by Christ, an environment imbued with prayer. . . . The students must breathe a Catholic air and Catholic spirit which will make them into anti-pedantic, humble, faithful, metaphysically courageous men of winged intelligence and yearning, and therefore capable of truly adequate and objective knowledge.<sup>34</sup>

He is, of course, in the spirit of Newman who complained bitterly of the segregation of knowledge and religion:

It will not satisfy me, what has satisfied so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labor, and only accidentally brought together. . . . I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious and the devout ecclesiastic to be intellectual.<sup>35</sup>

That has always been our own tradition from the opening of the College of Gandia in 1546 and Messina in 1548; the *Ratio* of 1599 reiterated it; Father Peter Perpinian, the great humanist and orator insisted on it in his inaugural address at the Royal University of Coimbra which was committed to the Society's care in October, 1555;<sup>36</sup> the characteristically Jesuit use of the drama as an apt educational vehicle came to the same point, as Father Iniz da Cruz declares in his preface to six plays enacted at Coimbra; the great Ledesma re-emphasizes it and the *Ratio* of 1591 again officially canonizes this unfaltering ideal. Writing about a further

<sup>33</sup>Cited in *Have You Anything to Declare*, Maurice Baring, p. 198, gives original French.

<sup>34</sup>*The University in a Changing World*, A Symposium (edd. Walter Kotsching, Elined Prys: Oxford U. Press, Humphrey Milford, 1932, Von Hildebrand, pp. 197-224, p. 220.

<sup>35</sup>*Sermons on Various Occasions*, Longmans (1894) "Intellect, the Instrument of Religious Training," pp. 1-14, p. 13.

<sup>36</sup>Allan Farrell, S.J., *The Jesuit Code of Liberal Education*: Messina, p. 39; see also p. 48: the *Ratio* of 1599, p. 79: Perpinian's address, p. 113.



revision of the *Ratio*, Father Roothan not only contributes to this continuity but indites a critique of mechanistic education which, as Father Farrell says, was prophetic of the disgust with which later, susceptible and refined minds would finally come to regard the aimlessness, superficiality and even vulgarity of much of contemporary education.<sup>37</sup> Father Farrell generalizes:

In fact, no Jesuit plan of studies drafted in Renaissance or modern times would be considered complete unless it clearly stated the Society's aim in conducting schools.<sup>38</sup>

Learning and education to the Jesuit have always been creatures to be used only in so far as they could lead him and all whom he could apostolically influence back to God. "The purpose of Catholic education" in general wrote Pius XII to the Inter-American Congress on Catholic Education, in Rio de Janeiro, last summer, is the "integral formation of the adolescent in the spirit of the most genuine tradition of the Church." While this spirit is "always amenable to scientific progress," he added, "yet it is solidly bound by the spirit of the Gospel."<sup>39</sup> Cardinal Suhard affirms the same ends and indicates the modern problem:

The Catholic intellectual of our times has an exceptional mission: that of reintegrating under God's inspiration culture and theology which have for several centuries been cut off bit by bit from each other.<sup>40</sup>

Pere Sertillanges is even more explicit in his description of the Catholic intellectual's present day program, uncompromisingly introducing such medieval ideas as the spirit of prayer and the discipline of the body.<sup>41</sup>

In a spirit of humble self-scrutiny it is well for us from time to time to ask ourselves how we are discharging these high obligations; how zealously we have given ourselves to that martyrdom of monotony which scholarship, no matter how fascinating, must often become; whether we have fled into that extroversion of activity which while it may have the body certainly has not got the soul of genuine achievement. There are demons of the intellect abroad today who can be cast out only by prayer and study. We are not to make our colleges seminaries, of course.<sup>42</sup> One of

<sup>37</sup>Farrell, *op. cit.*, Luis da Cruz, p. 123; Ledesma, p. 171: *Ratio* of 1591, p. 301, n. 4; Roothan, pp. 388-89.

<sup>38</sup>*Ibid.*, pp. 171-72.

<sup>39</sup>As reported in the *Denver Register* XXVII, No. 31 (August 5, 1951) p. 1.

<sup>40</sup>*Priests Among Men* by Emmanuel Cardinal Suhard: *an Integrity reprint*, p. 69.

<sup>41</sup>*The Intellectual Life: Its Spirit, Conditions, Methods* (trans. Mary Ryan) Newman, 1947. Chapter II "The Virtues of a Catholic Intellectual," pp. 23-37. Cf. *On Being A Student*, Pierre Donchin, Harvill Press, Ltd., London.

<sup>42</sup>Newman, *Idea of a University*, Longmans (1866: sixth ed.) Discourse IX "Duties of the Church Towards Knowledge," pp. 232-33.

the reasons why Newman's great dream collapsed in Ireland was the desire of the Irish Bishops, not university men themselves, to make of his project an incubator for unordained priests. That will not do. Our colleges must be objectively learned but the cross which surmounts them must be less a summit than a summary.

It is my own reluctant, chastened and humble conclusion, drawn from intimate, professional contact with hundreds of our students and graduates, that though there are, of course, many admirable men, there is also an appalling percentage who have been infected by the poisonous pollen of secularism which blows in the very air we breathe. Most of these are mitigated secularists; they have a good grasp of Decalogue Christianity, moral Catholicism; they seldom rationalize or justify their sins. But too many of them make their faith extracurricular, they leave it at home when they go into the professions, politics, business, where Matthew, Mark, Luke and John have to yield to Dun & Bradstreet; they want to live the days of Dives and die the death of Lazarus. They have not got that operative and dynamic conviction of Catholicism which derives from a knowledge and consequent love of Christ. In fact their knowledge of Him is most meagre and their love, following the Ignatian equation, is as a result mediocre. Shortly before he died, talking to the Archbishop of Paris, Pius XI said: "The crisis we are experiencing is unique in history . . . it is no longer permitted to anyone to be mediocre."<sup>43</sup> That is true of us preeminantly and it must be true of our students; not for us or them, what Walter Lippmann has called "the cult of mediocrity."<sup>44</sup> Christ must be our informing vision and theirs, according to the words of Pascal:

Not only do we understand God through Jesus Christ, but we understand ourselves only through Jesus Christ. We understand life and death only through Jesus Christ. Outside of Jesus Christ we know not what life is, nor death, nor God, nor ourselves.<sup>45</sup>

Only the vision of total Catholicism, as Rosalind Murray has brilliantly demonstrated in her *The Good Pagan's Failure*, can answer the total seduction of the diabolism abroad in our world. It is easy to recognize the *leo rugiens* of St. Peter and Compline no less than the horned, cloven-footed, caudate monster of medieval symbolism. But the suave devil of our day wears a morning-frock, he speaks with the proper accent, he has academic degrees, he writes books, lectures, undermines undergraduates, erects gaseous statues of Marx and Lenin in Hyde Park and Union Square.

<sup>43</sup>Cited in *The Sacramental Way* (ed. Mary Perkins) Sheed and Ward, p. 4.

<sup>44</sup>See *Whither American Education?* The Report of the President's Commission on Higher Education (Ed. Allan Farrell, S.J.) America Press, p. 19.

<sup>45</sup>*Pensées*. Texte de L'édition Brunschvig; Garnier Frères, Paris, 1925, 548, p. 212.

Against him there must march that militant, deeply intellectual, effective and affective Catholicism which the architectural meditations of the *Exercises* describe; and if we are to admit that such cannot be produced in our schools, are we not conceding that our historical, educational apostolate is at an end? Must we not, further, confess that we are vanquished not so much by clean defeat as cowardly default? Our elder brethren, the school-masters of Europe, did not function in bucolic, idyllic days whose uncomplicated simplicity alone made their work distinguished; they too fought worldliness, sophistication, secularism, under St. Charles Borromeo to cite only one example;<sup>46</sup> and through heroic sanctity and herculean scholarship fought it not only to a standstill but bent it back in retreat. That is our heritage.

*Intellectum valde ama*, writes Gilson in his splendid paper "The Intelligence in the Service of Christ"; and he is quoting Augustine Gilson subsumes:

Catholics, who confess the eminent value of nature because it is a work of God, let us therefore show our respect for it by positing as the first rule of our action, that piety *never dispenses with technique* For technique is that without which even the most lively piety is incapable of using nature for God. No one, nor anything, obliges the Christian to busy himself with science, art or philosophy, for other ways of serving God are not wanting; *but if that is the way of serving God that he has chosen*, the end itself, which he proposes for himself in studying them, binds him to excellence. He is bound by the very intention which guides him, to become a good savant, a good philosopher or a good artist.<sup>47</sup>

Certainly we, with our motives, and our purposes should be able, even in a world hostile to our kind of education, to achieve the pre-eminence in knowledge and pedagogy which our forebears once had and which will enable us to transmit the Christian legacy to the youth we train, to fire them with a realization of their own dignity. ". . . omnes Christi fideles, in quantum sunt membra ejus, reges et sacerdotes dicuntur."<sup>48</sup> Charles Norris Cochrane has pointed out that the ancient pagan world never arrived at a concept of true liberalism, because it never understood how all men are fundamentally children of God.<sup>49</sup> It is a pregnant observation true of the neo-pagan as well as the ancient.

<sup>46</sup>*Reformer: St. Charles Borromeo* by Margaret Yeo, Bruce, 1938, p. 264, pp. 269-70. Cf. Wm. J. McGucken, S.J., *The Jesuits and Education*, Bruce, 1932, pp. 26-28.

<sup>47</sup>*Christianity and Philosophy* (Trans. Ralph MacDonald) Sheed and Ward, 1939, p. 115. His emphasis.

<sup>48</sup>Aquinas, *De Regimine Principum*, I, 14.

<sup>49</sup>*Christianity and Classical Culture*, Oxford Univ. Press, New York, 1944, p. 104. See also Christopher Dawson *Education and the Crisis of Christian Culture*, Regnery, Chicago, 1949.



In the Terry lectures which he delivered at Yale in 1943, Maritain did some radical thinking about this whole topic. He envisions the ideal university, as Newman did, as "a place of teaching universal knowledge" but realizes too the modern need of specialization. He divides his university into four orders of knowledge or "cities"; and the highest and fourth deals with "those sciences which are also wisdom—philosophy, theology and the history of religions." Beyond the university itself there would be the specially organized and endowed institutes of advanced research in which there would be special centers of spiritual enlightenment, staffed by men trained in the spiritual life and in contemplation. The provision of retreats in such institutes would be simple for Catholics; and Maritain cites the Hindu *ashrams* and the American Quaker school at Pendle Hill as examples of similar efforts outside the Church.<sup>50</sup> It is an invigorating prospect—a return to the times when Christ was all. It reminds one of Pius XII who wrote:

The needs of our times then require that the laity, too, and especially those who collaborate with the hierarchy . . . procure for themselves a treasury of religious knowledge, not a poor and meager knowledge, but one that will have solidity and richness . . .<sup>51</sup>

Talking of such laymen in another context, the Holy Father said:

'Thy kingdom come' is not simply the burning desire of their prayers: it is, besides, the guide of their activity.<sup>52</sup>

Our part in forming such Catholics is obvious; the challenge is great; so is the obligation, no less the apostolic opportunity. "What greater work is there than training the mind and forming the habits of the young?" asks Chrysostom.<sup>53</sup> Much has been done; much remains to be done. This is, to paraphrase Sumner Welles, a time of decision, of what Sorokin has called spiritual crisis. For us it must be a day of mature rededication, reconsecration in terms of the Kingdom, the Two Standards, the Third Mode of Love and the Suscipe. Long ago in the insulated protection of the novitiate, Ignatius' words might have been distant trumpets, vague and romantic, creating dreams of subjunctive Ossernenons and optative Sancians in youth's responsive heart. But now we are face to face with the

<sup>50</sup>*Education at the Crossroads* (Terry Lectures), Yale Univ. Press, Oxford Press, 1943. About M. Maritain's place for theology in his university, see "Theology: Science or Art?" J. A. Martin, Jr., *The Journal of Religion* XXXII (Jan. 1952), pp. 8-17. Also "Culture et Laïcité," Dominique Dubarle, *La Vie Intellectuelle*, (Fevrier, 1952), Paris, pp. 5-24.

<sup>51</sup>*Sertum Laetitia*, A.A.S. XXXI (1939), 645-56.

<sup>52</sup>*Summi Pontificatus*, A.A.S. XXXI (1939), 538-64. Cf. *Pius XII on World Problems*, James W. Naughton, S.J., America Press, 1943, pp. 63-64.

<sup>53</sup>*Homilia* 59 al. 60, 7, in *Matt.* 18, 7-14, Migne, PG. 58, 584.

"monstrous regiment," to borrow a phrase from Hollis, older and wiser soldiers, who see that the Society was not less thrilling at Paris than in Paraguay, at Trent as well as Tyburn; that the martyrdom of the books may be less spectacular but just as efficacious as the martyrdom of blood, Years have gone and wisdom has come and the old prayers have assumed new meanings. "Dear Lord, teach me to serve Thee as Thou deservest, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any reward save that of knowing that I am doing Thy Will. Amen."



# Jesuit Educational Association

## Annual Meeting 1952

WILLIAM J. MEHOK, S.J.

Gathering from 23 States and representing 87 of the 96 high schools, colleges, universities and seminaries of the country 144 delegates, one from India and visitors from Canada, and Belgium assembled in the Little Theatre of Rockhurst College, Easter Sunday, April 13, 1952 again to discuss and to hear discussed the more pressing problems confronting Jesuit education.

The atmosphere was charged with uneasiness as several days prior Dr. James B. Conant, himself the president of an independent institution, had on the occasion of the Annual meeting of the American Association of School Administrators lashed out fiercely against independent elementary and secondary schools as divisive and undemocratic. In an unscheduled radio talk over WDAF, Father Edward B. Rooney, Executive Director of the Jesuit Educational Association, asked Dr. Conant a few questions:

Are denominational schools a threat to the democracy of England and Scotland and Holland? . . . Which was the greater threat to the democracy of Germany, the confessional schools of the pre-Hitler days or the single public schools system imposed by and under the control of Hitler? I wonder if Mr. Conant thinks that the university over which he presides is a divisive element in American education. Can it be that Harvard is a threat to American democracy because it is a private institution, or do all evils peculiar to a private elementary and secondary schools disappear in the rarified collegiate atmosphere—particularly of Cambridge?

### GENERAL MEETING OF ALL DELEGATES

It was in this setting that the President of Rockhurst College, Father Maurice E. Van Ackeren, welcomed the delegates and introduced the Provincial of the Missouri Province, Father Daniel H. Conway. Father Conway spoke briefly but encouragingly on the contribution that the delegates alone had to offer in these days of uncertainty—the certainties of faith.

Father Rooney, in his Report of the Executive Director, after announcing several items of news, the opening of Brophy College Preparatory,

Phoenix, Ariz., the forthcoming institute for Jesuit principals at Regis College August 5-15, 1952 and the inauguration of a new commission of the J.E.A. for business schools and departments, announced the new commission members and proceeded to hit the highlights of educational development during the past year.

Universal Military Training was killed for the time being, owing to the uncertainties inherent in the proposed program, to the danger of vesting too much power in the hands of the military, and to lack of a definite program for the reserve period.

There is a move on to extend educational benefits to veterans of the present world conflict chiefly through the Teague Bill (HR 6425). Comparison with the G.I. Bill is too involved to point out in detail. Chief points to watch are allotment of money to individual veterans rather than institutions and transfer of approval of veterans' courses from the colleges to Veterans Administration.

Referring to his more detailed *Special Bulletin* No. 149, Father Rooney strongly urged all who might be engaged in business not related to the purpose for which they are exempt to consult expert legal advice concerning possible application of the new Federal Income Tax in such matters.

In the midst of the scramble for power on the part of many overlapping accrediting agencies, the only advice that could be given was that institutions postpone definite commitments until the issues are clarified.

Two major trends have developed in financing higher education. Private enterprise, fearful of governmental control, has urged industry to assist in the financial support of higher education, and the move on the part of schools in particular states to organize for that purpose has grown and deserves careful study.

The American Council on Education has come out with an Athletic Code and the North Central Association put teeth into it.

Enrollments should hold up quite well next year; administrators were cautioned to screen applicants when hiring teachers; and administrators were informed of the tendency to judge their schools on the strength of their science departments when there is occasion for requesting research grants and scholarships and were urged to get outstanding men on the faculty and hold them at any cost. As a point of information the entire text of Father Rooney's report is being sent out as a *Special Bulletin*.

Father William A. Donaghy spoke brilliantly and inspiringly on Jesuit Alumni in a secularistic world. As the full text of the address appears in the June issue of the *Quarterly*, any attempt to summarize would be presumptuous.

Father Bernard W. Dempsey of Nirmala College made a few remarks about teaching in a secular university. Although the Indian government, owing to the wide diversity of religious beliefs of its citizens, does not favor any religion as against any other religion, still it is not hostile to religion and will encourage and subsidize the educational work of religious groups if they are good in their field. This, unlike that of the United States, is the true concept of a secular state and accounts for the success of Jesuit educational endeavor in India.

#### MEETING OF SECONDARY SCHOOL DELEGATES

Apart from several immediately pressing problems, the greater portion of the meeting of secondary school delegates was devoted to a consideration of the success or failure of the Jesuit high school in preparing its graduates for life. Since over 80% of these go on to college, it is evident that we first of all assure the attainment of this end. Moreover, we have an obligation to the other 20% or fewer who are terminal students and will never go on to college. The timeliness of this inquiry was occasioned by the statement of certain vociferous members of the program known as Life Adjustment Education who are, or appear to be, opposed to the academic curriculum traditional in Jesuit secondary schools.

In his analysis of the value and pertinence of the Life Adjustment Programs, Father Trafford Maher traced the origin of such programs to the large number of drop-outs in public secondary education with the consequent de-emphasis of academic subjects and stress upon those believed to meet the needs of youth. The challenge is so strong that Jesuit high schools are left with a triple choice: withdraw, imitate or specialize. Since the conditions neither of drop-outs nor of terminal education apply to Jesuit schools, they can securely go ahead perfecting themselves in their aim of preparing for college at the same time not neglecting the relatively small proportion whose high school course will be terminal. Recent studies on transfer of training indicate that this latter aim is not unattainable.

Addressing himself to the evaluation of the success or lack thereof on the part of Jesuit high schools in preparing its graduates for college, Father Roman A. Bernert analyzed responses to eight pertinent questions asked of Jesuit college deans. Ten of these made scientific studies of the success of college freshmen, eight of which indicated specifically that Jesuit high school graduates were better prepared for college while two indicated the contrary. After a detailed study of the specific areas of



strength and weakness, he concluded from the data that graduates from Jesuit high schools were in general somewhat better equipped for collegiate work than graduates from other schools especially by reason of their ability to study and think and of their more mature judgment.

The areas that show the most notable weakness are mathematics and the social sciences together with a certain lack of initiative and originality on the part of Jesuit trained high school graduates. There is enough solid interest in the subject to warrant a complete statistical study.

To evaluate the success of Jesuit schools in preparing terminal graduates to take their place in life is not an easy matter. One approach is to ask the alumnus, years after graduation, and another is to ask those who employ him. The latter method was tried two years ago by Father Charles Taylor who circularized a select group of employers. Their verdict was generally in favor of an academic preparation. The full report appeared in the *Jesuit Educational Quarterly* for October 1950, "The Classical Curriculum for Terminal Students", pp. 79-90.

Father John F. Sullivan undertook to approach the question from the standpoint of the alumni themselves. Hence, he conducted a pilot study directed to 378 alumni of 1942 from four Jesuit high schools. The responses were very few and accordingly any generalizations based on them must be interpreted with caution. Nevertheless, the 123 replies, or 33 % return, are indicative of the mind of alumni. It is impossible to go into the gradation of success with which the schools equipped their alumni for life, be it in college or their occupation, apart from the general consensus of 90 % or more that Jesuit schools offered a superior preparation. Further questioning showed that alumni valued most: appreciation of their Faith, habits of logical thinking, competence in oral and written expression, and understanding of society and ability to get along with people. A more careful account of this study, which we hope to publish in the *Quarterly*, will prove enlightening and possibly startling.

The second major portion of the meeting of secondary school delegates was devoted to urgent problems concerning our high schools.

Foremost among these was the bombshell dropped into the midst of secondary schools when the revised 1950 edition of the *Evaluative Criteria* replaced a school's own philosophy as the criterion of judgment by a philosophy that is pragmatic, materialistic and unacceptable to Catholics in general. Father John F. Lenny alerted the group of these developments in the Middle States area and urged them to eternal vigilance.

Father Lorenzo K. Reed took up matters concerning the forthcoming institute for high school administrators outlining the importance of the

*Manual for High School Administrators*, compiled and produced under his direction, in the conduct of the institute. He requested the delegates to list their preferences both in respect to the relative importance of matters to be treated and their own qualifications in serving on committees.

In the discussion of selected administrative problems, Father Claude J. Stallworth, the leader of the discussion, opened with timely remarks on preparation for evaluation. He stressed the importance of organizing the members of the staff long in advance of actual evaluation for the purpose of pooling their ideas and experience.

There was no agreement on the matter of exempting superior students from semester examinations. An informal poll showed that Missouri, New England, Maryland, Oregon and New Orleans do not have exemptions, Chicago does at end of second semester, and for New York, exemption is optional. Province examinations are the chief determining factor.

What to do to discourage students from going to non-Catholic colleges? Many helpful suggestions came out in the discussion and most of the objections to Catholic colleges had been met and handled effectively. In general, let the boys know that Catholic schools offer specialized courses. The matter of finances can be treated best by showing actual cost figures at the Catholic and neighboring secular institutions. If the spiritual advantages are sufficiently stressed, this barrier is overcome since the cost differential is either not great or even non-existent. One school has graduates from a few years previous, within the memory of the current graduating class, speak to them on the merits of the Catholic college they are attending. To overcome the disruption of schedule caused by having representatives of many Catholic colleges coming in at different times, the proposal was made to invite all representatives on one night. Each school can have a separate room, and students and parents may go there to speak with one or as many representatives as they choose.

The discussion leader took occasion to urge on the delegates the necessity of participating actively in regional associations. The problem of making up failures in continuation courses, the meaning of the Honors' Course, audio-visual programs, student council and consequent lessening of problems of discipline, and comments on textbooks all received their share of comments to round out a variegated but none-the-less instructive discussion period on Jesuit high school administrative problems. Discussion on the student council was especially instructive. Its origin must be spontaneous on the part of students even though encouraged by administration and faculty. Though not primarily a police force or court, im-

proved discipline is a natural by-product, especially in area of better sportsmanship where the school can exercise influence only indirectly.

#### MEETING OF COLLEGE AND UNIVERSITY DELEGATES

Emphasis was placed on the reorganization of the religion course at the meeting of the higher education delegates. As the papers appear in the *June Quarterly*, I need but mention that Father Joseph Freeman reported on the Institute of College Religion; Father William A. Huesman outlined the general principles to be considered regarding the integration of the college program by means of religion or theology; and Father Francis J. Lindekugel explained our obligations to non-Catholic students.

Mr. David Bayne, aware that the future lawyers will set the pattern of national life, pointed to the urgency of Jesuits conducting top-notch law schools. Although many factors enter into the make-up of such schools, in the final analysis a school's reputation will be made and its influence felt through the students it enrolls. It is the task of the dean of Jesuit law schools to seek out, enroll, and train such candidates. Mr. Bayne presents strong motives why such candidates should not attend secular law schools.

Aware of the necessity of a pre-induction program for lay teachers, Father James T. Hussey suggested a three point program: 1) develop a lay division of the J.E.A., 2) publish a lay edition of the *Quarterly*, and 3) all Jesuit colleges should be encouraged to carry on a vigorous in-service program dealing with the philosophy, objectives, curriculum and procedure of the Jesuit schools. It is in conjunction with the last point that he explains in detail the program which he has encouraged in his own institution. Under the guidance of Father Bernard Wuellner, an inquiry was made into the means for realizing the Catholic philosophy of education in the undergraduate schools of the university. Subsequently he endeavored to improve the program of selection, induction, orientation and in-service training of his faculty.

As chairman of the Commission on Liberal Arts, Father Joseph K. Drane, at the request of the Executive Committee, made a survey of philosophy textbooks. Having supplied data on texts actually in use, and practice regarding the use of texts within the institution, such as uniformity, he enumerates the texts by Jesuits in preparation and concludes with a list of special features suggested as needed in new texts. This last section is broken down according to the traditional divisions used in colleges today.

The discussion following Father Freeman's report centered about the



designating of the religion course by the term "theology". The term would lose some of its scientific connotation and take on the connotation of a humanistic subject.

Father Robert J. Henle in the discussion following Father Huesman's paper further clarified the meaning of integration. He proposed that we speak of integration in two senses: as an *extrinsic ordering*, and in this sense theology is the ultimate integrating principle of any course; and as *intrinsic to the curriculum*, and in this sense there is grave danger of allowing theology violate the formal nature of other disciplines. He pointed out that there are a number of integrating points. If we are talking about ends and values obviously theology integrates; if we are talking about arranging the sciences in a hierarchy, then theology itself needs to be ordered and this is a philosophical problem; if we are talking about the total and balanced reaction of the individual, this integration is achieved in the humanities.

Pursuant upon Father Lindekugel's paper, there was general agreement that non-Catholic students should be given some religious instruction, but there was divided opinion regarding the basic premise of allowing non-Catholics in the first place and also regarding the making of courses in Catholic religion obligatory at all.

It was urged against Mr. Bayne that a student studying in an out of state Jesuit law school was at a disadvantage owing to a lack of knowledge of the state code, to which he replied that few schools give specific statutes of an area but that students normally get these in "cram" courses preparatory to taking the bar exam. To the objection that Jesuit and non-Jesuit training was the same, the factor of Catholic atmosphere was stressed as shifting the balance. To the difficulty raised that students trained in the "name" law schools had better opportunities, it was rejoined that better placement might remedy that partially. Furthermore, higher motives must be appealed to, pointing to the danger of living and acquiring value judgments of the group with which one is employed. Night law school, if properly buttressed by the legal atmosphere of a day school, could be practically undistinguishable from it provided students were not required to take too many courses. An undergraduate degree was recommended for admission though few schools now require it.

Discussion of Father Hussey's paper centered about the evaluation of teachers. Rating by students was considered too subjective. One school uses a combination of student and fellow teacher rating with success.

Father Drane followed up his explanation of the mimeographed report of the Commission with the following conclusions: The report might serve to acquaint philosophy departments with texts not known but

worthy of investigation. Hints on text construction might be of value to writers of texts. Finally, diversity in the choice of texts might be a good thing.

In conclusion, our thanks go to Father Eugene Kessler who so carefully and completely summarized the discussion and from which these highlights were extracted. Limitations of space and shortcomings of the selector are to blame for any significant omissions.

#### MEETING OF GRADUATE SCHOOL DELEGATES

The general theme of the graduate school section meeting was "What Makes a Graduate School Catholic?—An Examination of End and Means of a Catholic Graduate School." Father Edwin A. Quain began with a discussion of the academic and curricular means, first by excluding some and focusing attention on what he believed to be essential. The Catholic graduate school first of all can do its job in a Catholic way. It has not, by materialist or positivist mental precision, excluded from possible consideration one half of reality. Some subjects lend themselves more readily to treatment in a Catholic manner. Science should not exclude metaphysics, and the scientific myth of man's continual perfectability should be offset by a dash of history. We progress up the scale of Catholic influence as we go through the fields of the social sciences, literature, both pre-Christian and post-Christian, and especially in the study of history and philosophy.

After outlining what is actually being done in the way of objectives and required Scholastic Philosophy courses in Jesuit graduate programs, Father Robert Henle suggested plans for the doctorate and masters programs and sketched an outline of the work being done at St. Louis, Fordham and Marquette Universities.

The misery brought to the world by power, even intellectual power, without grace was the gist of the paper delivered by Father Gerard Yates. Rather than compile a statistical study of practice in Jesuit graduate schools, he chose to explain what was being done at Georgetown University. For Catholics, the aim of religious activities is to strengthen Faith and devotion whereas for non-Catholics they have an apologetic and apostolic aim. No attempt is made at proselytizing non-Catholics. Twice annually a Mass and breakfast are held for students and faculty members. A small but active Sodality was organized, and students have sponsored a Catholic book shelf, lecture program and promoted Lenten Mass with the result that attendance was tripled. Of all the Sodality is the most promising feature.



Through the kindness of Father Edward Drummond we have a record of the discussion at the graduate school session. In answer to the question whether Father Quain's approach would satisfy the papal statement that "the objective of education is to form the supernatural man," it was brought out that "education" cannot be applied univocally to all levels of education. The group reached no agreement on granting of graduate credit towards a degree for the courses described by Father Henle, but tended toward flexibility. Spiritual activities in other institutions were mentioned, such as the Science Guild at Loyola (Chicago), the Chemistry Club at Fordham and the discussion group at Boston College. All agreed on the importance of this aspect and several institutions are making studies to further them.

#### MEETING OF BUSINESS EDUCATION DELEGATES

For the first meeting of the newly founded Commission on Schools and Departments of Business Administration, the delegates discussed in panel "The American Association of Collegiate Schools of Business." Father Thomas F. Divine spoke on its history after a short introduction on the rise of business education in the country. Jesuit universities constitute six of the total 70 members of the Association. He proceeded to outline the objectives and standards of the Association.

Father Joseph A. Butt, Chairman of the Commission, spoke on admission to the Association using as an example his own institution, Loyola University, New Orleans. Father James D. Sullivan was absent from the meeting owing to illness and discussion of preparation for accreditation by the Association was necessarily omitted.

Since the Association had formulated no policies concerning evening schools of business beyond investigating the amount of evening teaching being done by full-time day teachers, Father Henry J. Wirtenberger departed from his assigned topic to discuss the evening program in Jesuit schools of business. Commerce enrollments are second only to those of the Arts schools and are almost evenly divided between day and night sections. Scheduling so as to attain a degree within a reasonable time is of prime importance. Consideration for aptitude should be made for students not possessing a high school diploma. The curriculum should be wisely balanced between theoretical and practical courses. Finally, qualified teachers must be prepared to deal with the specific problems of evening students.

Bringing the annual meeting to a grand climax, Father Daniel A. Lord spoke with his usual enthusiasm at the dinner meeting for all delegates

on the leaders that Jesuit education should produce. Delineating the multiform revolution that is taking place in contemporary life, he asked if antiquated methods are not being used to meet it. Urging the essentials of holiness and devotion, which remain the same, he proposed the economic, public relations and communications approach to eternal religion. In short the Jesuit should be the teacher of today's methods for today's revolution.

#### ALL-JESUIT ALUMNI BANQUET

Over six hundred alumni of Jesuit high schools, colleges and universities assembled in the Field House of Rockhurst College, Kansas City, Missouri, the evening of April 15, 1952, for the second All-Jesuit Alumni Banquet. Keynote speaker of the occasion was the Honorable Francis Carroll Nash, Assistant Secretary of Defense for International Security Affairs. Currently on the faculty of Georgetown University Law School and an alumnus of Holy Cross College, Mr. Nash began by reminiscing on his school associations before attacking the topic of the evening. In its resistance against the forces of Communism and in the forefront of the struggle for democracy, the United States has committed herself to the role of world leadership. By and large she has succeeded though many, by fallacious arguments, have tried to obscure the fact. It lies in the province of Jesuit schools to continue training leaders for this role.

The summary here outlined is but a very sketchy one of the proceedings of the J.E.A. Annual Meeting at Rockhurst College which so admirably played host to the delegates. In this and subsequent issues of the *Quarterly* it is our desire to give the complete texts of the many excellent papers and discussions of the meeting. Though no particular group or convention solves too many of the problems confronting it, nevertheless one year can learn from the previous one and a "corpus" of published material can be built up that will guide educators a generation hence. Experience has proved this to be true in the past and it is our sincere hope that the same will continue to be true.

# Integration of College Studies By Means of Theology

WILLIAM A. HUESMAN, S.J.<sup>1</sup>

Certainly the subject of the integration of college studies by means of theology is most timely. We are witnessing an ever growing awareness in academic circles of the rather chaotic character of present-day education, as well as a determination to do something to counteract those three great determinants of our schools during the past fifty years: expansion, specialization and secularization. Such recent publications as Henry P. Van Dusen's *God in Education* (that won a bow from *Time*, May 14, 1951), Frank E. Gaebel's *Christian Education in a Democracy*, the Edward W. Hazen Foundation's series *Religious Perspectives of College Teaching*, Amos Wilder's symposium *Liberal Learning and Religion* are random samplings of a current mood of re-evaluation of our academic goals and methods. The alarm about the drift of higher learning, sounded by such men as Robert M. Hutchins, Mortimer Adler, Jacques Maritain, is too well known to need comment. Nor need I tell you of the rather recent *Reports* of Harvard, Princeton and Yale, of the *Account of the College of the University of Chicago*, or of the experiments at Columbia, concerning the search for a unifying purpose and idea in college studies. These few facts, out of many that might be enumerated, leave little doubt that integration, and specifically integration of religion with the college curriculum, is a most vital issue today.

This question is, of course, not a new one for American Jesuits. Back in the early 'thirties' our ideals of integration were admirably stated by such men as Fathers William J. McGucken (*The Catholic Way in Education*; "The Philosophy of Catholic Education,"—an article contributed to the Forty-First Yearbook of the National Society for the Study of Education), George D. Bull ("The Function of the Catholic College," Convocation Address at Fordham University, 1933) and Ignatius W. Cox ("Integral Education and Necessary Inbreeding," Convocation Address at Fordham University, 1934). Our College catalogues proclaim our *Credo* of unified education, maintaining, and rightly so, that we possess the only effective principles of integration—a cohesive philosophy and theology.

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<sup>1</sup>Report presented at the Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, Rockhurst College, Kansas City, Missouri, April 14, 1952.



Still, I believe we must admit, there is a feeling on the part of many that, despite the unquestioned progress that has been made, there remains a considerable lag between ideal and practice. In this spirit of constructive self-criticism may we not legitimately ask: Is a more thorough-going integration possible? what shape should it take? how is it to be realized? These are a few of the questions this paper purposes to raise for your discussion. Their solution demands a comfortable competency in the various areas of college instruction that I, for one, do not possess; hence my necessarily generic reflections on this at once extensive and technical topic must be left to you and your associates to correct, supplement and actualize.

What does the concept of integration on the college level involve? I believe that all of us would agree that it bespeaks more than a creditable academic presentation of a recognized American college curriculum by an institution which bears the label "Catholic" or "Jesuit," granted that a substantial part of the faculty is made up of priests or religious, aided by a corps of devoted Catholic lay professors, and granted, too, that some sort of formal instruction in religion is imparted in obligatory courses. There is, no doubt, integration of a sort here, but it is largely extrinsic by reason of place, atmosphere, administration, and negative (religion classes aside) through its exclusion of non-Catholic tenets and attitudes. The integration that should characterize a truly Catholic college would seem to demand much more than this—something that is capable of giving *intrinsic* unity, cohesion and purpose to the entire college curriculum. If religion or theology be recognized as more than a mere department, even should it have primacy of place, and utilized according to its inherent potentialities, it would seem that it, and it alone, can be the desired integrating factor.

For integration, I take it, in its fullest sense is a conscious process of unification of the many distinct 'formal objects' of the various arts and sciences of the college curriculum—formalities necessarily consequent upon the abstractive, analytical nature of the human mind and the educational process—so that one may arrive at a better grasp of the *wholeness* of their objective reality. It aims at impairing an *explicit* awareness of the ontological hierarch of being, of the finality and multifarious relationships of the universe, which are implicit in the subjects of the total college curriculum. But only theology is capable of setting before us in a systematic way the finality of this world of ours; it alone, aided, it is true, by philosophy, can make manifest the organic interrelatedness of the fields of knowledge; and it alone can trace many of the *de facto* relationships that are woven through its texture. Theology, then, integrates by estab-

lishing a definite *aim* or *objective* for the entire college curriculum, namely, the conservation, discovery, and transmission of a basically complete and hierarchically constituted body of truth—hence *Catholic* truth in the fullest sense of that word. It integrates by imparting *purpose* to academic effort in that it propounds the final end of creation, and of man in particular, and thus builds a ladder of values. Finally, it integrates by what one might call a certain *causality of form* in that it complements the findings of reason and guides in the selection, elaboration and presentation of the content of courses in so far as needful or truly beneficial for the end in view.

One of the truly grave problems that the so-called "New Theology" proposed to face was the existing divorce between the natural and supernatural in our contemporary society. It accused much of post-Tridentine theological thought of contributing to the growth of this separation by fostering a fiction between a man of pure nature and man who is the image of God. Though the attempts of the new movement to solve the imagined dichotomy led to excess, they did, as not a few have observed, serve us warning that we must not make of man some sort of Dr. Jekyll-and-Mr. Hyde monstrosity who has, as it were, two quite distinct personalities, one natural and the other supernatural, with at most occasional interludes of organic lucidity. Man is one, with but one ultimate destiny; hence his need of a unified vision of truth that only a theologically integrated education can supply.

We ask the partisans of a secularized state school system how they can educate soundly principled future citizens if the child's mind and heart are sealed off during its schooling from religion-inspired morality. Would we not be guilty of a certain inconsistency in the use of this stricture, were we to permit a wall of separation to stand between a large and demanding secularized area of the college curriculum on the one hand and a small and quite restricted department of religion on the other? Is there not a danger here that the student will develop warped judgments and values rather than a Catholic mind and culture? In this context the words of Pius XI in his encyclical on *Christian Education* seem most apt:

Since education consists essentially in preparing man for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son . . . there can be no ideally perfect education which is not Christian education. . . . (English translation from *Catholic Mind*, vol. XXVIII, Feb. 22, 1930, p. 62)

The mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic education. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church, so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. . . . (p. 84)

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character" (p. 89).

Such integration does not mean, of course, that our colleges will become 'Bible Schools' and the professor a preacher. It envisions no usurpation by theology of other domains of knowledge, nor a tampering with their respective legitimate methods. This integration will not be the work of indiscreet enthusiasts but of trained experts who, possessing a theological grasp of the unity of Catholic truth and a realization of the aim of the Jesuit college in which they teach, will point out with tact and skill the truly germane theological implications of the subject in hand.

All this is obviously most generic. If we prescind here from the provocative question whether effective integration demands a rather radical realignment of our present curriculum, what, we may ask, can theology do in a more specific way to integrate the college studies we have today? It is clear that, even granted competence in all the fields involved, we have not the time here to descend to detailed outlines of integration for the various departments of the college, and much less for specific courses. Accordingly, we shall only attempt to trace with a few bold strokes the integrating role of theology in certain selected areas of the college curriculum.

*Philosophy.* The integrating function of theology is first of all clearly seen in its vital influence upon philosophy, on which in turn the right orientation of the other branches of knowledge so largely depends. (Cf. Leo XIII, Encyclical Letter, "Inscrutabili," April 21, 1878; quoted by Pius XI in his "Divini Illius Magistri," *op. cit.*, p. 86) Pius XII has vigorously maintained the Church's traditional stand on the close con-



nections between philosophy and theology in his encyclical *Humani Generis*. Not any kind of philosophy can serve the purpose of expressing revealed truth; only the *philosophia perennis* is adequate for the task of the theologian. This is the distinctive Catholic philosophy which the Church controls and demands of those who receive their teaching office from her. (Cf. A. Hayen, S.J., "L'Encyclique 'Humani Generis' et la philosophie," NRT, LIII (1951) 113-37; Michel Labourdette, O.P., "Les Enseignements de L'Encyclique 'Humani Generis'," Revue Thomiste, LVIII (1950) 32-55). The objective bonds between philosophy and theology immediately suggest close cooperation between the members of the two departments so that they may make these links more explicit for their students and harmonize their efforts in matters of reciprocal interest, dependence and completion, and this notably in the fields of Apologetics, Theodicy and Ethics, as in many questions raised in Psychology and Cosmology.

*History.* The basis of the integrating role of theology with history is to be found, I believe, both in the objective historical process and in the attitude of the historian to the events he records. Religion is in the very fibre of history's facts. Christ and His Church, for example, are realities that have profoundly influenced the course of human events, not merely religiously, but also politically, socially and intellectually. No history of Western Man, to go no farther, will ever be adequate if it fails to account for the dynamism of Christ's holiness and doctrine, perpetuated through the centuries by the Church He founded. Theology, too, has a distinct bearing on the attitude of the historian towards the movement of the world-story. His interpretation of facts, which of themselves are mute, disparate and of endless variety and value, will be colored by his ideas of God and the possibility of His intervention in this world of ours, as by his concept of man's origin, destiny, essential nature, fall, liberty, and institutions. Hence we find a Protestant and Rationalistic interpretation of history, as well as a Catholic one. Theology, then, it seems to us, aids integration in this field by deepening the Catholic historian's understanding of the sweep and significance of the historical process on the one hand, and on the other by perfecting the norm whereby he passes judgement on biased silence and misrepresentation, and by engendering within him an attitude of awareness of the presence of God in history, as of His Church whose progress through the centuries is "a certain great and perpetual motive of credibility and an irrefutable testimony of her divine legation" (Vatican Council, DB 1794).

*Literature.* In the wide field of literature, be it English or foreign, theology can prove an integrating factor by assisting in the development

of a sound norm for judging literary excellence. Denial, either explicit or implicit, of religious truths and values must necessarily distort the artist's, as also the teacher's and student's, vision of total reality and perversely contract his apprehension of beauty. More proximately, theology will be of value as an aid to understanding, interpretation and discussion of religious truths or errors which have been the inspiration in whole or in part of so much of our literature. As Hoxie N. Fairchild of Hunter College has observed in his essay on English literature for the Hazen Foundation series: "The teacher can hardly get through a single class period without being reminded how deeply English literature is saturated in the language and thought of the Scriptures and in theological ideas, ecclesiastical history, liturgical imagery, the lives and opinions of religious leaders, the technical terminology and *realia* of religious thinking and living" (p. 8). It is clear, too, that theology will assist in tracing the influence of prevailing religious beliefs on successive periods of literature, not to speak of its help in evaluating the concrete, vital and integrated expression of speculative faith in the lives of those whose experiences it depicts. I would imagine, also, that the objective of a Catholic college would guide to some extent the selection of the content material of prescribed courses and justify the introduction of electives that have a more immediate bearing on religion, such, say, as courses on Newman, on the Catholic Literary Revival, etc.

*Classics.* The reading of the masterpieces of ancient Greek and Latin literature will afford a deep insight into the religious mentality and mores of advanced pagan civilizations. This knowledge might well be utilized to illustrate the doctrine of the Vatican Council on the necessity of revelation for a proper understanding of even basic natural religious truths, as well as to show the need of the impending Redemption. Many topics of deep religious significance will be met in the course of reading which readily lend themselves to interpretation and discussion, such as, for example, the concept of sacrifice, priesthood, fate, life after death, etc. Some of the more celebrated writings of the Fathers on pagan religion and morality might be suggested as collateral or supplementary reading.

*Social Sciences.* Little need be said here of the importance and basic principles of integration of theology with the social sciences in the light of the pronouncements of recent Popes, the statements of the hierarchy in various regions, and, so far as we Jesuits are particularly concerned, the instruction of Father General on the social apostolate. Moreover, at the last meeting of the Jesuit Educational Association in Cleveland, Father Mortimer H. Gavin presented many valuable suggestions on this question when discussing the application of *De Apostolatu Sociali* to higher in-



stitutions. (*Jesuit Educational Quarterly*, Vol. XIV, No. 1, June 1951, pp. 12-25.) You will recall, too, Father James J. McGinley's searching paper, read before the JEA meeting in Philadelphia, 1949, on the "Place of Social Sciences in the Liberal Arts Program." (*Jesuit Educational Quarterly*, Vol. XII, No. 1, June 1949, pp. 20-30.)

*Education.* Though much might be said of the significant integrating role of theology in the field of education, especially in courses on the history, philosophy, and psychology of education, I am sure that the applications are in general sufficiently obvious to us all. I would only call attention once again to Father William J. McGucken's excellent handling of this question in the writings to which we have previously referred.

*Natural Sciences.* A number of useful suggestions for integration in this extensive field have been given by Professor Hugh S. Taylor of Princeton in his contribution to the Hazen Foundation series. Some of the points he makes are the following. There is great need today to show students the inherent limitations of the natural sciences and the scientific method as a corrective to the exaltation of the role of science in human affairs,—a role that has had particularly baneful effects on religion. The defective basis for the prevailing cult of 'Scientism'—the physical sciences, especially mathematics and mathematical physics, are basic and primary and all other knowledge is to be assayed according to the principles, methods and criteria of these disciplines—should be exposed by pointing out that they reach only proximate, not ultimate truths, and deal with observable phenomena and not the intrinsic constitution of things. Moreover, it is most important in this day and age that the professor correlate these natural sciences with the whole program of humane education, notably with the norms that govern morality. Unless an answer be given to the question, "Science for what?", far from contributing to a unified cultural and Christian education, science will create a Frankenstein. Again, the perennial problem of Science vs. Faith must be resolutely faced, particularly with regard to Evolution. The study of nature's laws will suggest a timely discussion of the question of miracles. Many scientific observations will lead to a consciousness on the part of the student that teleology is involved; the import of these facts may most properly be stressed. Dr. Taylor likewise notes that religion promotes the virtues that should characterize the scientist: industry, fidelity, detachment, objectivity, patience, perseverance, cooperation, and urges him to develop *Sapientia* so that the areas covered by his scientific investigations may be widened and shaped by the consideration of ultimates; it also regulates and controls his experimentation by the concept of human dignity and moral sanctions lest he descend to the horrors perpetrated at a Buchen-

wald; and it ensures him of the basic freedom that he claims as a scientific birthright.

In conclusion, may I with all due modesty presume to advance the following concrete proposals for a practical solution of this entire problem of integration.

1. Each professor should re-examine his courses with the view of attaining the maximum degree of intrinsic, organic integration of theology with the content matter. He should seek to situate for his students these courses in the hierarchy of the total curriculum, showing their relationships to other courses and fields, particular their basic antecedents and ultimate consequents.

2. Departmental discussion or workshops should be planned on this problem to insure greater group awareness, collective and unified efforts, particularly in the preparation of syllabi. In this connection I should like to call your attention to the Report of Father Bernard J. Wuellner, S.J., "Exploring the Means for Realizing the Catholic Philosophy of Education in the Undergraduate College," which appeared in Father Rooney's *Special Bulletin*, Number 143, of January 2, 1952.

3. Inter-departmental cooperation on the same problem is most expedient, not only on the basis of discussion and the formulation of a college-wide program of integration, but also by an occasional, opportune interchange of professors.

4. Since in the final analysis much of the success of integration will depend on the background, preparation, initiative, and ability of individual professors, the aims and methods of achieving integration should be stressed in the formation of Ours and great care should be exercised by administrative officials in hiring those lay professors who not only have professional competence in their own field but likewise have a Catholic "philosophy of life" which will enable them to contribute through integration towards the total objective of the Catholic college.

# Non-Catholic Students In Jesuit Colleges

FRANCIS J. LINDEKUGEL, S.J.\*

The holy Father, in his recent message to the world, has called for a mighty re-awakening of Christians, a mighty re-awakening of thought and action towards the complete renewal of Christian life, towards the complete restoration of the spirit of the Gospel:

Today, give heed to a rousing call from the lips of your Father and Shepherd, from Us who cannot remain mute and inert before a world that is unconsciously walking paths which sweep on to ruin both souls and bodies, the good and the wicked, civilization and peoples. The realization of our responsibility before God obliges Us to attempt everything, to undertake everything, in order to spare the human race to frightful a disaster.<sup>1</sup>

One of the most powerful instruments in the Church for this mighty re-awakening of thought and action on all fronts is the Jesuit college and university. For what could contribute more to the complete renewal of the Christian life, the complete restoration of the spirit of the Gospel in the secular world than the deeply Catholic intellectual and moral formation of the Catholic college student?

An important development in recent years of the Society's apostolic work of forming the mind and heart of Christ in the college student is the growth of the number of non-Catholic students, and the consequent Christian formation, intellectual and moral, which they receive in our schools.

There is no one who does not see, who does not appreciate the value for the Church, for the needs of modern society, for the fuller restoration of the spirit of Christ in the world, which should be the result of the acceptance of so many non-Catholic students.

But with the increase of non-Catholic students on our campuses there do arise new problems, important problems that bear directly on the objectives of the School, objectives that must be realized today as they have never been realized before if our Schools are to respond to the urgent call of the Holy Father.

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\*Paper read at the Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, Rockhurst College, Kansas City, Missouri, April 14, 1952.

<sup>1</sup>Pius XII, from his address given at Vatican City, Feb. 11, 1952.



In the spirit of the Pope's plea for a mighty re-awakening of thought and action on all fronts we must discuss these problems. If they do constitute a real danger to the full realization of the objectives of the university then, following the lead of the Holy Father, we must attempt everything, undertake everything to eliminate the danger in order that we might not cease to be most powerful instruments of the Church for the Catholic intellectual and moral formation of the elite among the laity of the Church.

Two of the problems, created by the increase in number of non-Catholic students in our class-rooms, which I would like to open up for your discussion are: First, is there a danger in this increase to the thoroughly Catholic formation of our Catholic students? Second, with regard to the religious and moral instruction of the non-Catholic student what are the obligations of the university?

The importance of this twofold question becomes evident when we consider the actual percentage of non-Catholic students in our schools. For the present School Year, 1951-1952, 14.8 percent of the total enrollment in our 27 Jesuit colleges and universities is non-Catholic. In 14 schools a little over 10 percent of the total enrollment in each school is non-Catholic. In 7 schools over 20 percent of the student body is non-Catholic. In one school 35.9 percent of the students are non-Catholic.

As a preparation and foundation for our discussion on each of the two questions we might briefly recall to mind the nature of the Jesuit school of higher learning, its primary objective and the means necessary for the realization of this objective.

The Jesuit college or university is an instrument, an instrument of Christ's teaching Church. Founded by the Church, maintained at such great sacrifice by the Church, the Jesuit college is a means by which the Church fulfills her divine Office to educate her children in the religious and secular branches of learning on the college level, according to the plan of God.

As an instrument of the Church the Jesuit university has a very clear and well-defined objective which is given to it by the Church herself:

The proper and immediate end of Christian education is to cooperate with divine Grace in forming true and perfect Christians, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you." For the true Christian must live a supernatural life: "Christ Who is your life." and display it in all actions: "That the life of Jesus may be made manifest in our mortal flesh."

For precisely this reason, Christian education takes in the whole



aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence, the true Christian, product of a Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.<sup>2</sup>

This finality of the Jesuit college and university, expressed as it is in so many of the catalogues by the very words of the Pope, is, as it must be, deduced from the very nature of the educand:

Man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of an adopted son of God.<sup>3</sup>

What are the essential means the university must use to form this supernatural man, the means necessary to form Christ Himself in the student? Certainly an adequate course of studies in the sacred science of Theology suitable for the layman living in contemporary society. But just as important, perhaps, in this modern age of secularism, even more important, is the integration of the supernatural with the natural in all the subjects of the curriculum, by all the members of the staff.

We must emphasize the necessity of this integration by means of which religion informs, perfects and elevates every subject of instruction; for if the presence of many non-Catholic students in the class-room does constitute a real danger to the wholly Catholic formation of the Catholic students it would be, it seems to me, due to the fact that in the mixed class it is more difficult for the teacher to make all the branches of science expand in closest alliance with religion, more difficult to make all types of study breathe in fullest measure the spirit of Christian piety and be enlightened by the bright rays of Catholic truths, more difficult for the university to make religion be in very truth the foundation and the crown of the youth's entire training.

All agree, I am sure, that the Catholic university will realize the purpose of its existence as an instrument of the Church for the thoroughly Catholic formation of the Catholic students, the formation of Christ Himself—His way of judging and thinking in all fields, on all subjects—in the minds of the students, in the measure that Catholic dogma and

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<sup>2</sup>Pius XI, *Christian Education of Youth*; (New York: America Press 1936) p. 32.

<sup>3</sup>*Ibid.*, pp. 19-20.

morals inform and dominate the whole body of natural truth in such a way that the supernatural body of truth will not be considered merely as one item in the curriculum, but the very sun around which the total curriculum revolves, the standard according to which all things are judged, the end to which all things are directed.

The necessity of this integration is the clear and explicit mind of the Church. Pope Pius IX, in a letter of direction for the organization of the Catholic University of Ireland authoritatively teaches what the Idea of a Catholic University is in this regard:

Episcopal solicitude will prompt the taking of timely measures to ensure that the University will fully correspond to the dignity and the inviolable character of the name Catholic which adorns it. It will be the task of the Bishops to exert the most watchful care in providing that our divine religion will be the soul of the entire curriculum. Let all the branches of science expand in closest alliance with religion; all types of study be enlightened by the bright rays of Catholic truth. The professors should have nothing more at heart than to fashion with all care the minds of young men to the practise of religion, to uprightness of character, and all virtuous dealing; and to educate them zealously in letters and science according to the mind of the Church, the pillar and guarantee of truth.<sup>4</sup>

Pope Leo XIII, at the close of the nineteenth century in his apostolic letter addressed to the Bishops of all the central states of Europe gives the same norms for the teaching of the secular subjects:

It is necessary not merely that religion be taught at stated hours, but that all the other subjects of education should breathe in the fullest measure the spirit of Christian piety. Religion should completely inform and rule every subject whatever in education.<sup>5</sup>

Pius XI repeats the same fundamental principle of Christian education:

It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade or school, not only in the elementary, but the intermediate and the higher institutions of learning as well.<sup>6</sup>

Any form of pedagogic naturalism which in any way excludes or over-looks the supernatural Christian formation in the teaching of youth is false.<sup>7</sup>

The essential means, then, for the wholly Catholic formation, intel-

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<sup>4</sup>*Thought*, Vol. I, pp. 58-59.

<sup>5</sup>*Thought*, Vol. 3, p. 247.

<sup>6</sup>Pius XI, *Op. Cit.*, p. 27.

<sup>7</sup>Pius XI, *Op. Cit.*, p. 20.

lectual and moral, of the Catholic students in the Catholic university is the integration of supernatural religion with all branches of learning. Father Timothy Corcoran, S.J., in his article "Religious Knowledge in Education," shows the real significance for the Catholic university of the teaching of the popes on the necessity of this integration:

There has to be a unified and penetrative presentation of Catholic truth, in all subjects, in all classes, by all teachers. Unless this is secured, then the actual education is at best Catholic by mere extrinsic denomination. That the Catholic school could be reduced to this level, is quite conceivable. The temptation to take this line of inaction is quite considerable. Little organization is needed. A school may, on this supposition, provide separate and definite hours for religious instruction in every class. It may have abundant extra-curricular means of Catholic influence—religious services, sermons, Sodalities, leagues for social action outside the school walls; and it may thus virtually secularize the teaching of the usual school subjects, handled by many teachers in many classes each day. This will be all the more likely to occur, if textbooks composed by non-Catholics are freely used. It clearly facilitates the admission of non-Catholic pupils to class hall thus adapted to their service. It also makes it facile to utilize the services of non-Catholic teachers. But it obviously denudes of Catholic spirit the essential hours of activity in the school itself.

A true Catholic education must be animated, mastered, in every part and element of its whole content, by definite and positive religious teaching.

Today we have many subjects to teach; the Catholic spirit must penetrate the very marrow of each of them. It cannot be left to the precarious fortunes of chance comment, casual allusion, incidental reference.

A Catholic Education, to be at all worthy of the name, must not function in a mere extrinsic manner. The classroom must be penetrated with the integral energies of a completely and positively Catholic method and idea. Only thus will the Catholic school do its part, as defined by the three great Popes of the last thirty years. Following Leo XIII, it must see to it that all branches of instruction will be instinct with Catholic doctrine and piety. Thus, with Pius X, it will restore all things in Christ. Finally, with Pius XI, the Pope of religious instruction in the school, this vivifying, this restoration of all our school subjects to the direct influence of the Catholic Religious knowledge, will make effective at all hours of the school day, the reign of Christ the King."<sup>8</sup>

Does the presence of a large number of non-Catholics in the classroom

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<sup>8</sup>*Thought*, Vol. III, pp. 245-257.



create a danger of overlooking the supernatural, of confining the supernatural to the theology class, a danger of treating secular subjects, the problems and solutions connected with these subjects, by the light of reason alone and not also by the light of faith? Is there a real danger in the mixed class of an education that is Catholic only by extrinsic denomination?

If this danger does exist it is indeed a serious one; for the Catholic university will fulfill its most important function in the Church, its duty to form Catholic leaders who, in law, medicine, business, education, in social and political life, are supernatural men, men who think, judge and act constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ. The university will form such men only in the degree that all the subjects are taught in a supernatural way for a supernatural end.

What criteria are there by which we might judge the existence or non-existence of a tendency in our universities to over-look and neglect the supernatural in the study of the natural? And to what extent is this tendency, if it exists, to be attributed to the mixed class of Catholic and non-Catholic students?

We might study the product of our colleges and universities, our graduate and under-graduate schools? Are the majority of our lawyers, doctors, teachers, our business men and our scientists, are they in their respective fields Catholic leaders who think, judge and act constantly and consistently as members of Christ, as other Christs? If they are not all that Christ and His Church have a right to expect them to be as graduates of a Jesuit university then it must be because their formation in their professions was not thoroughly Catholic, their study of the secular sciences not fully illumined by the light of the example and teaching of Christ.

It is not too infrequent that one of our graduates will ask: why in the study of law was the divine Lawyer never mentioned, why in medicine the divine Physician seemed to have no place, why in education the principles and methods of the Divine Teacher were not more explicitly referred to, why in sociology and economics were the doctrines of the Mystical Body, of the Encyclicals, not more frequently applied in the study of the social and economic problems, in the study of the solutions to these problems?

A partial cause of what does appear to exist in some of the schools of the university, namely, the absence of a unified and penetrative presentation of Catholic truth in all subjects, in all classes, by all teachers, is, it seems to me, the mixed class. In the mixed class there does seem to exist in not a few teachers a strong tendency to confine to the theology



class all treatment of the supernatural. The fear that too much Catholicity might offend the non-Catholic students, the realization that many of the non-Catholic students would not understand, appreciate, perhaps would not accept, in the study of the secular subjects, the supernatural applications of Christ's revealed doctrine, His positive law, His sanctifying grace, these factors, at least for some Catholic teachers both lay and religious, do seem to constitute a real danger to that integration of the supernatural with the natural in all subjects of the curriculum by all the teachers which is so necessary for the formation of the supernatural man.

But a far greater cause of any failure on the part of the university to achieve this necessary integration, without which the education imparted is Catholic by mere extrinsic denomination, is the presence of so many non-Catholic teachers in our schools.

16.7% of the total number of full-time faculty members in 24 Jesuit colleges is non-Catholic. Five schools have over 20%, 4 have over 30% full time non-Catholic teachers. It is difficult to see how the non-Catholic teacher can give a thoroughly Catholic formation to the Catholic student.

What decisive steps ought the university take to remove or lessen the danger to the fully Catholic formation of the Catholic students which has been brought about by the increased number of non-Catholic students and non-Catholic teachers?

The indispensable solution to the problem, which is at the same time the solution of many other problems, is the preparation of a sufficient number of Catholic teachers who are thoroughly trained not only in the subjects they are to teach but also in the way they ought to teach these subjects in order that the proper and immediate end of Christian education in the university might be realized. Teachers, thoroughly trained in the Catholic philosophy of education, the philosophy of the supernatural informing and transforming the natural, this is the first and the most decisive step the university ought to take to remove any and all dangers that are created by the presence of so many non-Catholic students on our campuses.

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection.

"The harvest indeed is great, but the laborers are few." Let us

then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of Religious Orders.<sup>9</sup>

The acceptance of the non-Catholic student in our colleges and universities is an apostolic work of the greatest value if the university fulfils its obligation of imparting to the non-Catholic student as complete a Christian education as is possible. The obligation to give the non-Catholic student by the best means possible a Christian intellectual and moral formation flows from the very nature of the university as an instrument of the teaching Church, flows from the very nature of the end and purpose of the Jesuit school.

But what are the apt and necessary means for this formation of the non-Catholic student? It is clear that there can be no proper Christian formation that is not founded on the supernatural revelation of God, that is not guided by this revelation, that does not positively lead to the knowledge and the possession of this revelation.

The problem seems evident. Many of our non-Catholic students, as a result of ignorance, prejudice and the errors of secularism, all of which it is the function of education to destroy, would resent all formal instruction in religion. In the light of this problem what means should the university use to give the non-Catholic student the supernatural without which there can be no true education?

The first means is that which is so vitally necessary for the wholly Catholic formation of the Catholic student, namely, "A unified and penetrative presentation of Catholic truth in all subjects, in all classes, by all teachers."

The second means—a good course in philosophy required of all non-Catholic students, which goes far to destroy the many errors that hinder the modern mind from discovering the supernatural, goes far in building a rock foundation for the supernatural, is used by all our schools.

The third means, which in my mind would be essential for the adequate Christian formation of the mind of the non-Catholic student, is formal instruction in religion, not merely in natural religion but in religion as God has revealed it to be.

Many of Ours disagree with this opinion. The actual practise of required courses in religion for non-Catholics which exists in Jesuit colleges and universities is as follows:

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<sup>9</sup>Pius XI, *Op. Cit.*, p. 30.

12 colleges have a program of religion for non-Catholic students. Of these 12, 2 are on an optional basis and 10 have prescribed courses, the subject matter of which is: Natural Theology, Ethics, Personal Morality, Virtues for Character Formation, Biblical Criticism, The Fact of Revelation, The Divinity of Christ, Catholic Thought on Social Problems. 14 Institutions have no requirement for non-Catholic students.<sup>10</sup>

We might state a few of the reasons for our opinion that formal education in some suitable course in supernatural religion should be required of non-Catholic students. Then, in answer to some of the objections against this position, we will point out what we would consider to be suitable courses for non-Catholics.

If all true education is based on a true philosophy of life which consists in the knowledge, love and possession of the supernatural order which God has ordained for all men, if the whole purpose of education is so to prepare the student to live his life here below that he might intelligently strive for and obtain his absolutely supernatural end, it is difficult to see how the Catholic university can fulfil its obligations to the non-Catholic student without some formal education that would at least be a positive introduction into the reality of the supernatural order.

When it is a question of teaching a body of truth of such vital importance for the future happiness, both temporal and eternal, of the non-Catholic student; when it is a question of the *unum necessarium*, God's eternal plan which all men have a serious obligation to study, has not the university an obligation to require, by a deliberate systematic plan of study, the non-Catholic student to investigate the objective truth of the supernatural?

In a matter of such importance can the Catholic university allow the non-Catholic student to choose formal education in religion if he wishes it, to reject it if he so desires. I often wonder what the non-Catholic student who was allowed to reject all courses in religion will say to his educators on the day of Judgment.

The objections against required courses in revealed religion for non-Catholic students are many. The first one, namely, we should not force religion on the non-Catholic student, is adequately answered, it seems to me, by E. I. Watkins:

This is the justification of religious education—no imposition of ideas upon the unreceptive and recalcitrant, but simply the showing

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<sup>10</sup>College Religion Institute, August 2-14, 1951, Holy Cross College.



what is actually there and what otherwise they may not see. For not only are individuals intellectually or spiritually colour-blind or suffer from astigmatism; entire groups, races or epochs display particular fault of vision, which require correction by reference to a complete body of truth handed down through the ages and taught universally.<sup>11</sup>

The second objection appears more serious—required courses in religion for non-Catholic students would keep many of them from coming to our schools; consequently, they would be deprived of our Catholic philosophy, of the Catholic atmosphere of the university; and the school itself would be deprived of not a little financial assistance

If there is an adequate answer to this objection, as I believe there is, all I am sure would admit our thesis, namely, the Catholic university ought to require of the non-Catholic student formal education in religion.

In the first place, how many non-Catholic students of the type we wish in our schools would refuse to register if they were required to take a course on the historical life of Christ. The subject matter of our course is history, the greatest historical fact in history without the knowledge of which there can be no adequate knowledge of any history. The text is the New Testament, certainly one of the greatest literary works ever written, without the knowledge of which no one can say he is truly educated. The teacher is one who knows, understands and appreciates the non-Catholic mind, who will not cause antagonism but will simply present the historical facts in a positive, non-controversial manner, who will so guide and direct the student in the thoughtful study of the facts that God Himself, through the power of His inspired word, will be the Teacher.

We simply cannot omit from the non-Catholics' program of study the Life of Christ. Education, as defined by Jaime Castiello, S.J., in his work, *The Humane Psychology of Education*, is:

The transformation of the raw stuff of human nature into the rich harmonic unity of a personality.<sup>12</sup>

And if, as Father Castiello affirms, "there is only one ideal Man in the history of humanity in Whom all that is specifically human in human nature ought to be studied," then we ought to require of every student the study of the life of Him according to Whose image they were made, according to Whose image they must be conformed.

We require philosophy of the non-Catholic; but the New Testament,

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<sup>11</sup>E. I. Watkin, *The Bow in the Clouds*, p. 8 (N. Y.: Macmillan Co., 1932).

<sup>12</sup>Castiello J., *A Humane Psychology of Education* (N. Y.: Sheed and Ward, 1936).



written by God Himself for all men, is the most concrete revelation of Wisdom Itself. We require ethics of the non-Catholic student, but the study of Christ is the study of Him Who alone in the Norm, the Teacher, the Judge and the Reward of all human conduct.

We must do our utmost to free our non-Catholic students from the destructive errors of secularism and religious indifference; but these errors are nothing else but the neglect of the study of Christ, nothing else but the neglect and rejection of the supernatural which is Christ. Four years of formal education in which the supernatural is overlooked and neglected, in which the study of Christ is omitted, might, it seems to me, at least in a negative way, confirm the non-Catholic in his errors as far as his practical thinking, judging and acting is concerned.

It is my opinion, which is based on limited experience in teaching non-Catholics the Life of Christ, that many non-Catholics welcome such a course. Many would not take the course unless it were required, but having taken it because it was required, would be grateful for the opportunity of finding Him Who alone is their Teacher.

A few, it is true, would refuse to take the course simply because they do not want to study God and their relation to Him; and this for many reasons—naturalism, secularism, religious indifference. Toward those who for these reasons would reject the study of Truth we would have to act as our Lord acted toward those who rejected his teaching; we would have to let them go elsewhere. Undoubtedly there would be a few conscientious objectors for whom prudent exceptions could be made.

Such courses on the historical reality of Christ, on the historical reality of His Kingdom, studied from the historical document of the New Testament would be suitable for the average non-Catholic student of goodwill; they would not make him feel that he was being forced to study Catholicism; and they would place him in vital contact with the supernatural, with grace, with Christ. If from the study of the New Testament the non-Catholic student, led by divine grace, should wish to inquire further into the mystery of Christ the university should give him the opportunity of an elective, the subject matter of which would be an introduction to Catholicism, a study of the doctrines, laws and worship of the Catholic Church.

More than this the university may not be able to do; less than this it must not do.

We have touched upon two of the problems created by the increased number of non-Catholic students in our schools, the problem of a complete integration of Catholic truth in the teaching of all subjects which is so necessary for the thoroughly Catholic formation of the Catholic

student, and the problem of what means can and ought to be used for the thoroughly Christian formation of the non-Catholic student.

If these problems constitute a real danger to the full realization of the immediate end and purpose of the university, then, in obedience to the message of the Holy Father, we must attempt everything, undertake everything to solve the problems and remove the danger. We must take to ourselves the words of the Holy Father:

Now is the time to take decisive steps. This is not the moment to discuss and to search for new principles, or to fix new aims and goals. Both the one and the other, already known and substantially verified, because taught by Christ Himself, clarified by the teachings of the Church down through the centuries, adapted to immediate circumstances by the supreme Pontiffs, await one thing only—concrete execution.<sup>13</sup>

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<sup>13</sup>Pius XII, Address given at Vatican City, Feb. 11, 1952.

# Report on the Institute On College Religion

JOSEPH M. FREEMAN, S.J.<sup>1</sup>

Some of those present today may be quite familiar with the occasion, time, and procedures of "The Institute on College Religion" which was held last summer; still for the benefit of the others, and that we may all have a clear and complete understanding of what was done on this occasion, I shall include also the preliminaries to this institute along with the details of the institute itself. Called at the request of the Fathers Provincial of the United States, the Institute on College Religion met at Holy Cross College, August 2 to 14, 1951, to discuss college religion courses in the various college religion departments of the Jesuit colleges and universities of the United States. Such matters as content, method, curricula, along with related topics, such as, Sodality makeup, programs, procedures, and in general the religious life of the student in our colleges, religious counseling, opportunities for advancement of the student in the spiritual life were given due, and at times lengthy, consideration.

In keeping with a recommendation of the delegates present at the Institute, the term "theology" will replace that of "religion" in this report. It was decided by the delegates that the term "theology" would more adequately describe what we seek to give to our students.

The need of such an Institute for the United States had long been felt, and events of the last several years had heightened the interest to the point of demand for those concerned in such work. Individual institutes on a province, or even an inter-province scale had been held in former years, and though some would question the results of these institutes, still if they had succeeded in nothing other than this clarification of the need of such a national institute, they would have served a most worthy purpose. That they did indeed offer more than this note of clarification is the firm conviction of those who had undertaken them and of those who had attended the various sessions. More recently some of the provinces had again felt the desirability of stressing anew this need; as a result there have been more of the provinces gathering their college theology teachers for conferences on the matters indicated in the opening paragraph of

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<sup>1</sup>Report presented at the Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, Rockhurst College, Kansas City, Missouri, April 14, 1952.

this report. Again many of the individual colleges were more aware of their needs in stressing their theology program and curriculum, the while they willingly admitted the immense advances that have been made in the last two decades in the handling of the college theology program in our colleges. Such advances included the items of teacher training, selection of interested teachers, the increase of hours demanded of students in college theology, the intensification of presentation, and in general the elevation of the religious curriculum to a position of respect not alone among the students, but as well in the minds of many of the faculty, religious and lay.

There was no feverish interest in anticipation of this National Institute, but among the delegates from the various colleges there was manifest an intense desire to derive much of personal and campus benefit from the days that were to be spent by this group of men whose main proximate interest was a more wholesome religious life among the students. Along with this was a renewed stress on the intellectual content of the college theology courses. The delegates from the colleges and universities of the United States, who were joined by some scholasticate faculty members, and province prefects of studies, and delegates from the East German Province, Winnipeg, Montreal, Halifax, and Nova Scotia, could immediately sense the interest of the entire group. The atmosphere was indicative of a deep sense of responsibility to realize great profit from the financial investment and the time spent in the various considerations and discussions. Suffice it to say that some were rather reluctant to conclude their discussion on items of interest which provoked further comment, even though they knew that we had a definite agenda to be considered during the days of the Institute. The overall result of the Institute was a period of inspiring, vigorous, and instructive consideration of the college theology program, with pleasant, though intense, exchange of opinion, acceptable presentation of various curricula and programs that recognized individual needs and differences. The healthy and welcome disagreement that characterized the lively discussions on various topics indicated a weighty consideration of new ideas in comparison with one's own deliberations on the matters under discussion.

Most naturally, various items afforded more opportunity than others for an exchange of ideas. However, the great diversity of problem, the evident differences of viewpoint and campus questions did not in any way detract from the interest of the entire Institute. In fact, it was evident that the delegates were only too willing to acquaint themselves with the different problems and the diversity of outlook in the schools, and even of many of the delegates on the same matters. It is encouraging



to report that at no time was there evidence of lack of enthusiasm on the part of those participating either in the individual discussion, or in the viewpoints, discussions or considerations presented. A further evidence of the continued interest in the Institute and its many aspects is seen clearly in the prolonged discussions, in public and private, at table, and during recreation, of the issues which had been introduced in the formal sessions.

If any single item were to be chosen as most indicative of the attitude of the entire group during these days, it would be the vehement, at times even sharp, desire of one and all to forego any legislation or even suggestion on a national or even a province basis of controlling the curriculum of an individual college. It is an evident indication of the mature judgment that was met constantly during these days that all recognized the obligation to profit by the presentation of ideas and plans, but the no less insistent determination to respect the right of the individuals responsible for campus policy to deal with their own problems as they themselves would see fit in their reasoned and prayerful judgments. One such item to substantiate this point is found in the discussion and vote on the resolution to introduce a course on the life of Christ into the religious program of the various colleges. Different points of view were expressed, a show of hands was made on the necessity and the advisability of such a course, but after much deliberation, the resolution was voted down, not because the group as a unit did not favor such a course, since the general tenor of discussion indicated that all did favor it, but all were quite reluctant to legislate for the individual schools and provinces, while they recommended it with wholehearted approval.

Province programs, school programs, and even individual programs met with acceptance by the delegates, who chose what they desired from these presentations, and who resolved to adapt suggested courses to their needs, to change or modify their present situations in keeping with the suggestions or to further their religious programs in keeping with their own established procedures and curricula.

The program of the Institute itself was carefully and thoughtfully worked out in advance and prepared for the entire period of the meeting. This in some instances forbade spontaneous discussion on items that proved of special interest; yet all agreed that it was better to have a full program that would consider in a well-rounded fashion the issues that needed attention. The various details of such a program as a religious curriculum were all given due consideration. The objectives of such a program, since a college theology course naturally occupied a position of prominence, led to most interesting discussion. In fact, this discussion developed with such vehemence that it carried over into many a private

meeting following the formal consideration in the original period. Content of college course, division of matter, method of presentation, comparison of college theology with that in the seminary, the question of preference for the title theology over religion in our various departments and colleges, integration in the college curriculum of theology and the other courses, liturgy, the Mass, the Sodality, the social apostolate, Catholic Action, moral guidance, and some few other items indicate quite clearly the scope and reach of the Institute in its comprehensive study of the matter under consideration. Still other items that proved to be most interesting were introduced. Preparation of college theology teachers, implications of the Encyclical *Human Generis* for the college theology teachers received a proper amount of time by being included in the well prepared program of the Institute. The unfolding of this program naturally depended to some marked degree on the participation of the delegates, and there was nothing lacking in this regard.

Some consideration should here be given to the tentative recommendations of the Institute whose formulation consumed many hours on the part of the delegates after the Committee had first spent considerable time drawing them up. Several sessions during the last two days of the Institute were taken up with this matter. These were classed as "tentative recommendations," since the assembled delegates concluded that they had no authority to offer more than a tentative program or list of such recommendations to the Fathers Provincial who would with the assistance from the province prefects of study and the Jesuit Educational Association then institute proceedings to further the adoption of such recommendations as they thought fit.

The first recommendation dealt with the departments of college theology in the various schools, and sought to maintain their prestige on a level with the other departments of the colleges and universities. The objective here was to bring out the importance and dignity of the matter being considered so that the various personnel, both religious and lay, might realize the importance of the theology department in itself and in its relation to the other departments. The recommendation sought separate departmental existence for theology wherever possible. This was hardly a matter of seeking prestige for the sake of prestige, but for the sake of stressing the importance of theology in our schools among students, among some of the faculty, and even some of the religious faculty. The training and preparation of college teachers of theology was given wholehearted and warm reception among the delegates. This again was a matter introduced that the department might receive proper academic prestige with other departments which possess professional stature. Noting that in

all too many instances teachers of college theology were either lacking in interest or professional preparation, in ways other than that found in our own theology training, it was recommended strenuously that full-time teachers be set aside for this work, and that part-time teachers, used only when necessary, be selected from among those who have a genuine interest in the teaching of theology to our college students.

The teaching load and the number of students-per-teacher in the theology department also received consideration. There was no desire manifested that these teachers handle fewer hours than the members of other departments, but that the same consideration be given to them as is afforded to other departmental members in the matter of hours and student load, as well as in the extra-curricular activities that are placed in the hands of college teachers. The delegates were agreed that the theology department follow the lead and accept the practice of the other departments of the college, since exceptions seemed undesirable to all concerned. A steady desire was manifested to bring the number of theology hours for the student up to an acceptable level as far as academic prestige is concerned. In view of the fact that many of the colleges were low in their required theology hours, allowance was made where circumstances dictated that fewer hours be allowed, always, however, with this thought in mind that we endeavor to offer more hours to the students.

The problem of night schools and their theology programs was mentioned, but could not be considered in an adequate fashion because of other more pressing demands on time. The program for non-Catholic students on our campuses where they are in attendance called for serious attention. Adequate provision for a program in theology and moral training for these students was highly recommended, but it was definitely recognized that peculiar problems in this matter presented themselves. There should be no question of arousing animosity or hostility towards the Catholic Church by whatever procedures we adopt. In fact, it was thought that it would be better to avoid any possibility of giving the impression that our schools might be unduly influencing students to accept the faith. The consideration of this matter brought out some rather vehement viewpoints, since the group seemed inclined to anticipate some disturbing factors in too much stress in this matter of dealing with our non-Catholic students in religious matters.

A more complete consideration of the various recommendations by those interested could rather be taken up privately, since the aim of this paper is merely an indication of the matters presented.

Finally, in regard to recommendations, those that were to be made to the Jesuit Educational Association deserve a word: that a National Com-



mittee on Jesuit College Theology be appointed to continue and consolidate the work of this Assistancy Institute; that a survey be made of the status of theological instruction in our professional graduate schools, and that further opportunity be provided for continued National Institutes on College Theology, with provincial or regional meetings at least every two or three years until the National Institute can be handled properly were proposed and unanimously accepted by the delegates, some special recommendations for further consideration by the individuals involved in such matters, such as deans and heads of departments.

The integrating power of theology in our colleges deserves some time. Many might be opposed to a plan of lay theology as the basis for this integration; still it does deserve a thought. In this regard it would prove most difficult to find the integrating force carrying such a light load as ten to twelve academic hours in our college curriculum. The prestige demanded under these circumstances would argue to a fuller theology program with a larger lay theology faculty who have had the special work in their own field that is required and accepted of other faculty members, such as a doctorate or some other special preparation.

The approach to the theology program of the colleges draws divided allegiance from two groups. One recommends religious formation, while the other stresses intellectual formation. That some consideration be afforded both proposals is evident. On this particular problem there was in the Institute rather sharp difference of opinion and approach, as there was, too, on the question of choosing the scriptural presentation of matter as against that of the Church tradition presentation.

It would be a rather wearisome project even to list the names of those who contributed to the success of the Institute, for this would involve the entire list of delegates, each of whom in some measure offered of his efforts and energy and interest much to the success of the discussions and days of the Institute. Yet, in keeping with the frequent mention of the names of two of our Fathers, Bakewell Morrison and John C. Murray, in the formal papers and in the public and private discussions of the delegates, a word of thanks and praise seems most surely in order to these two men for their inspiration and energetic presentation of such matters as finally grew into this Institute. Father Morrison, for his work in the Campion Institute of several years ago, which brought to light many of the problems of lay theology in our schools and served to arouse interest in the teaching of college theology, and Father Murray for his presentation of a college theology program in definite form in a series of articles in *Theological Studies* and in his various conversations with those interested. Though neither was in attendance, it was felt by the delegates that their



assistance and blessing were surely with us during all of our proceedings. And a rising vote of thanks was given to Father Joseph D. Fitzgerald, then Prefect of Studies of the New England Province, for his capable and kind preparation for and handling of the Institute through its very successful days.

A rather lengthy and detailed questionnaire to determine current practices and policies of Jesuit Colleges in the teaching of theology and to poll opinions on matters concerning the teaching of religion was prepared and compiled for the Institute at the cost of much time and labor for those concerned.

The gracious hospitality and Christlike charity of Holy Cross College, the Fathers, the Brothers, and the Scholastics who so kindly received and entertained the delegates, indicated the never failing Jesuit charity that reaches out to all even from other provinces or houses, and seeks to manifest the unity of the Society that is able to see over the artificial barriers of provinces and houses and even of assistancies to the great unity of spirit in Christ which brings us all together in the search for the Kingdom of Christ in the Society of Jesus.

# Program of Annual Meeting Jesuit Educational Association

ROCKHURST COLLEGE, KANSAS CITY, MISSOURI

APRIL 13, 14, 1952

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## GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 13, 1952, 7:30 P.M.

Rockhurst College—Sedgwick Hall—Little Theater

*Presiding:* REV. MAURICE E. VAN ACKEREN, S.J.

- Greetings . . . . . VERY REV. DANIEL H. CONWAY, S.J.  
*Provincial, Missouri Province*  
Report of Executive Director . . . . . REV. EDWARD B. ROONEY, S.J.  
The Products of Jesuit Education  
in a Secularistic World . . . . . REV. WILLIAM A. DONAGHY, S.J.

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## MEETING OF SECONDARY SCHOOL DELEGATES

MONDAY, APRIL 14, 10:00 A.M. – 12:30 P.M.

Sedgwick Hall—Little Theater

*Presiding:* REV. CHARLES G. KLOSTER, S.J.

- Evaluative Criteria, 1950 Edition . . . . . REV. JOHN F. LENNY, S.J.  
Values and Pertinence of  
Life Adjustment Programs . . . . . REV. TRAFFORD P. MAHER, S.J.  
Place and Function of Sodality  
in Jesuit High Schools . . . . . REV. THOMAS A. BURKE, S.J.

MONDAY, APRIL 14, 2:00 – 4:30 P.M.

*Presiding:* REV. HENRY L. SULLIVAN, S.J.

- Report of J.E.A. Commission on Secondary Schools:  
Evaluation of Jesuit High School Education  
by Alumni . . . . . REV. JOHN F. SULLIVAN, S.J.  
*Chairman*  
Evaluation of Jesuit High School Education  
by Jesuit Colleges . . . . . REV. ROMAN A. BERNERT, S.J.  
Discussion of Selected Administrative  
Problems . . . . . REV. CLAUDE J. STALLWORTH, S.J.  
*Leader*

MEETING OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, APRIL 14, 10:00 A.M. – 12:30 P.M.

Conway Hall—College Library

*Presiding:* REV. PAUL C. REINERT, S.J.

- Report on Institute of College Religion . . . REV. JOSEPH M. FREEMAN, S.J.  
Integration of College Studies by  
Means of Theology . . . REV. WILLIAM A. HUESMAN, S.J.  
Non-Catholics in Our Colleges . . . REV. FRANCIS J. LINDEKUGEL, S.J.

MONDAY, APRIL 14, 2:00 – 4:30 P.M.

*Presiding:* EDWARD J. O'DONNELL, S.J.

- Counselling of Future Law Students . . . MR. DAVID C. BAYNE, S.J.  
Induction and Orientation of Lay Faculty . . . REV. JAMES T. HUSSEY, S.J.  
Report of J.E.A. Commission on  
Liberal Arts Colleges . . . REV. JOSEPH K. DRANE, S.J.  
*Chairman*

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MEETING OF GRADUATE SCHOOL DELEGATES

MONDAY, APRIL 14, 2:00 – 4:30 P.M.

Conway Hall—Room C204

- Theme: "What Makes a Graduate School Catholic?—An Examination of the  
End and Means of a Catholic Graduate School"  
The Catholic Approach to the Academic  
Subjects on the Graduate Level . . . REV. EDWIN A. QUAIN, S.J.  
The Scholastic Philosophy Requirement  
in Graduate Schools . . . REV. ROBERT J. HENLE, S.J.  
Extra-Curricular Spiritual Activities  
for Graduate Students . . . REV. GERARD F. YATES, S.J.

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MEETING OF THE JUNIORATE DEANS

MONDAY, APRIL 14, 2:00 – 4:30 P.M.

Conway Hall—Room C202

*Presiding:* REV. WILLIAM D. RYAN, S.J.

## MEETING OF BUSINESS EDUCATION DELEGATES

MONDAY, APRIL 14, 2:00 - 4:30 P.M.

Conway Hall—Room C201

Panel: "The American Association of Collegiate Schools of Business"

History and Influence of the Association . . . . . REV. THOMAS F. DIVINE, S.J.

Admission to the Association . . . . . REV. JOSEPH A. BUTT, S.J.

Preparation for Accreditation

by the Association . . . . . REV. JAMES D. SULLIVAN, S.J.

The Association and the Evening School . REV. HENRY J. WIRTENBERGER, S.J.

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## LUNCHEON FOR ALL DELEGATES

MONDAY, APRIL 14, 12:45 P.M.

Rockhurst College Cafeteria

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## DINNER MEETING

MONDAY, APRIL 14, 6:00 P.M.

Rockhurst College Field House

Presiding: REV. EDWARD B. ROONEY, S.J.

Welcome . . . . . REV. MAURICE E. VAN ACKEREN, S.J.

Address: Who Are the Leaders

Jesuit Education Should Produce? . . . . . REV. DANIEL A. LORD, S.J.

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## LOCAL COMMITTEE ON ARRANGEMENTS

REV. MAURICE E. VAN ACKEREN, S.J., *Chairman*

REV. ROMAN A. BERNERT, S.J.

REV. JOSEPH E. GOUGH, S.J.

REV. WILFRED M. MALLON, S.J.



# News from the Field

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## CENTRAL OFFICE

**DIRECTORY CHANGES:** In addition to the changes listed in the January and March issues of the *Quarterly* under this heading, the following changes have been made in the *Directory: Jesuit Educational Association 1951-1952*: Page 6, Commission on Secondary Schools, 1957 Rev. John P. Foley, S.J., Boston College High School; Commission on Liberal Arts Colleges, Rev. Paul L. O'Connor, S.J., Chairman; 1957 Rev. Brian A. McGrath, S.J., Georgetown University; Commission on Seminaries, Rev. R. J. Henle, S.J., Chairman; Commission on Graduate Schools, 1953 vacancy left by the death of Father O'Donnell not yet filled; 1957 Rev. Allan P. Farrell, S.J., University of Detroit; Commission on Schools and Departments of Business Administration, 1957 Rev. Joseph A. Butt, S.J., Chairman, Loyola University, New Orleans.

Page 8. Creighton University, delete Rev. William F. Kelley, S. J., Assistant to President in Charge of Public Relations. Page 11, Georgetown University, Rev. Hunter Guthrie, S.J., Rector-President; Rev. Vincent L. Keelan, S.J., Superior; Rev. Edmund A. Walsh, S.J., Vice President; Rev. William F. Maloney, S.J., Executive Assistant to the President. Page 15, Loyola University, New Orleans, Rev. W. Patrick Donnelly, S.J., President.

Page 23. Insert after Brooklyn Preparatory School: Brophy College Preparatory, 4715 North Central Avenue, Phoenix, Arizona; Telephone 5-4121, Rev. Gerald F. Leahy, S.J., Superior; Rev. Francis J. Harrington, S.J., Principal. Page 25. Loyola High School, Los Angeles, Rev. Francis B. Ford, S.J., President.

Page 31. Nirmala College, delete Rev. Charles P. Saldanha, S.J., President; add: Rev. John C. Choppesky, S.J., Dean ("Principal").

Page 32. Campion Preparatory School, Correct spelling: Rev. Joseph M. Krim, S.J., Director. Page 33. Sacred Heart Novitiate, Rev. Paul V. Bartholome, S.J., Socius to Master of Novices. Page 34. Summary of American-Jesuit Schools: United States . . . 96; High Schools . . . 39; Total United States and Foreign Schools . . . 141.

**ALUMNI BANQUET:** Radiogram received: **NIRMALA COLLEGE'S THIRTY ALUMNI AND ONE ALUMNA SEND GREETINGS TO ALL JESUIT ALUMNI BANQUET—SMITH.**

**NEW VICE-PROVINCE** of the Philippines was erected by decree of

Father General Janssens December 25, 1951. The new Vice-Provincial is Very Rev. Leo. A. Cullum, S.J.

### HIGH SCHOOLS

**LATIN CONTEST 1928-1951:** This year marked the 25th Annual Midwest Interscholastic Latin Contest for the Chicago and Missouri Provinces (Two contests were held in the calendar year 1935 to facilitate changing the date.) In that time the top three schools ranked by points won (10 for the best paper) are St. Ignatius (Chicago) 288, Creighton 159, Loyola 154.5. Number of first place papers went to St. Ignatius (Chicago) 6; Creighton 5; Campion, Loyola and Marquette 3. Number of contests in which each school placed: St. Ignatius (Chicago) 23; Loyola 20; Marquette and Creighton 16. Number of contests in which each school had highest total: St. Ignatius (Chicago) 5; Creighton 4; Loyola, Campion, Regis and Xavier 3. This year the highest number of points went to Loyola Academy, with St. Ignatius (Chicago) second and St. Xavier third.

**NEW HIGH SCHOOL:** With the beginning of the coming fall semester, a new high school of the California Province will open its doors in Phoenix. For the first year of operation, registration will be limited to freshman students, but instruction for sophomore, junior and senior students will be added to the curriculum in the course of the following three years. According to present arrangements, classes will be held in the buildings of the former Brophy College, parts of which are now in use by the girls' high school. The two high schools, however, will operate as distinct institutions, under separate administration.

**MAJOR OFFICES:** A new school policy states that no student may hold more than one of the major offices that are open to students in their final years at Loyola Academy, Chicago. The plan proposes to spread the honors and responsibility of these offices more evenly among the members of a class. Officers affected include president of the senior class, football and basketball (heavyweight) captains, editors of the yearbook and newspaper, and prefect of the senior sodality. The first class to come under the ruling will be next year's senior class.

**ENTRANCE EXAMS:** Reports on high school applications this year indicate that they can be quite selective. Here are the number of applicants in schools for which figures are available: Fordham Prep—900 candidates; Regis (N. Y.)—1000 contestants for scholarships; Loyola High School (Baltimore)—497; U. of Detroit H. S.—420; St. Louis U. H. S.—500, of whom the top 50 will compete for scholarships.

EXPANSION: Brooklyn Prep—planning for general expansion.

Regis High School (Denver)—a weather station.

Marquette Univ. H. S.—completed exterior of faculty building.

Jesuit High (New Orleans)—concrete poured for entire first floor, brick laid to second floor of cafeteria-library section.

Cheverus High School—new building nearing completion.

Grant of \$250,000 from Youth Progress Program to defray costs of New addition to Jesuit High School (New Orleans).

PARENTS BULLETIN, a monthly report sent from the principal's office of the University of Detroit High School, keeps parents informed about the activities of the school and puts across useful ideas on education.

ERRATUM: A notice in the *Quarterly* for January 1952 stating that Jesuit High School (New Orleans) received a half million dollar donation in September of last year has been pointed out as unfounded.

#### COLLEGES AND UNIVERSITIES

IMPLEMENTATION: Aware of the fullness of educational literature on Catholic Aims and the vagueness and scarcity of materials on means to these aims, Father Bernard Wuellner of Loyola University (Chicago) has drawn up a complete outline of policies and practical measures for imparting Catholic culture to our students.

SPRING ENROLLMENTS: Though complete results are not available, from those we have on hand we can generalize that the drop at the second semester in Jesuit college and university enrollment is not as great as was normally expected. Here are a few samples:

University of Scranton—increase in all three divisions.

Creighton University—6% drop.

St. Louis U.—3% drop, 1% less than Spring of last year.

Canisius College—net decrease of only 14 students for evening and day sessions.

John Carroll University—net loss of 33 students.

Rockhurst College—practically no drop.

Santa Clara—loss of 55 students.

Loyola College (Baltimore) evening division—68 students fewer.

FATHER MARQUETTE'S GRAVE: Discovery of the legal documents certifying the University of Detroit's ownership of the site of the original mission chapel and Pere Marquette's grave at Saint Ignace, Michigan should be of more than antiquarian interest to Ours. The deeds were recovered from an old safe at the Jefferson Avenue residence



by Fathers Quinn and Preusser. They had evidently lain unseen and untouched for many years.

**COEDUCATIONAL:** As of March 17th Spring Hill College opened its doors to women students at the urgent appeals off Bishop Toolen.

**ILLUSTRATED ARTICLES** on the history and educational opportunities of Jesuit Colleges and Universities in the U. S. have been an instructive and interesting series in Fairfield University's *The Stag*.

**CHEMISTRY DEPARTMENT** of Fordham University presented 22 of the 100 papers at the American Chemical Society's one day convention in New York on Feb. 8.

**CREDIT UNION** for Fordham University's employees declared a 6% dividend for the calendar year 1951.

**GIFTS:** To Detroit University, to mark observance of Brotherhood Week and to signalize the 75th Anniversary year, Mr. Leonard N. Simons presented 75 checks for \$100 each, gifts from himself and other Jewish citizens.

Also to Detroit University a spontaneous gift of \$5000 by the President of Harlan Electrical Company for scholarships to needy students with plans to repeat the grant annually.

**JUNIORS ABROAD:** Fordham University has been carrying on an experiment of sending members of its Junior Honors Course to Paris where they can continue their course and receive credit toward graduation.

**BELIEING THE TRADITIONAL INSECURITY** of a coach, Bill Ferguson, St. Joseph's College Basketball coach, completed his 24th and most successful season.

**TWENTY-FIVE TWO YEAR NURSING FELLOWSHIPS** were established at Georgetown University School of Nursing for students seeking to add a B.S. to their R.N. degrees.

**DEVELOPMENT FUND:** John Carroll for new dormitory fund reached \$509,533.96 Highly encouraging was \$10,000 return on a general appeal to industry.

**"CASUS MORALIS"** technique for students of Boston College, College of Business Administration, has been found successful and stimulating

**"KNOW ENGLISH CONTEST"** sponsored by Boston College, College of Arts and Sciences, attracted 180 contestants from 60 high schools. Conducted in the manner of a spelling bee, it eliminated contestants who failed to identify the Latin roots of English words.

**PRINCIPALS** of the St. Louis Area numbering 134 attended a conference by the University's President and were later invited to dinner and attendance at the St. Louis-Notre Dame basketball game.



## MISCELLANEOUS

"JESUIT MISSIONS" Anniversary issue supplies interesting facts on the condition of education in the American Jesuit mission fields. Whereas in 1927 there were 6 schools staffed by 65 Jesuits and instructing 1,090 students, in 1952 the members had grown to 31 schools, 287 Jesuit teachers and administrators and 11,116 students.

By countries, British Honduras has 1 college, 14 on Jesuit staff and 245 students. Ceylon has 2 colleges with 11 Jesuits teaching 596 students. In China, 2 colleges, 10 Jesuits, 578 students. India: 1 University, 1 college, 3 high schools; 53 Jesuits; 1290 students. Iraq: 1 college, 33 Jesuits, 621 students. Jamaica: 1 college, 20 Jesuits, 805 students. Nepal: 1 high school, 3 Jesuits, 61 students. Philippines: 1 University, 5 colleges, 8 high schools; 115 Jesuits, 6,671 students. U. S. Missions: 4 high schools, 28 Jesuits, 249 students.

NEW NOVITIATE: The Missouri Province purchased a beautiful eighteen-acre estate fronting Lake Winnebago, six miles south of Oskosh, Wisc. When remodeled, the building will house the overflow of 35 Novices together with five fathers and brothers.

BROADWAY premiered "The Soldier Saint", life of St. Ignatius Loyola. Father Alfred Barrett, Chairman of the Communication Arts Department of Fordham University, supplied the commentary and directed the dubbing of the English sound track and Father William Trivett directed the Woodstock College Choir for the Musical background. New York reviews rated the picture from so-so to three stars.

"THEOLOGY DIGEST", St. Mary's College, St. Mary's Kansas, containing "brief and accurate condensations of carefully selected articles" in theology, has appeared in two trial issues and will come out officially in the near future.

CATHOLIC SCHOOL SURVEY: The *New York Times* for March 30, 1951 carries a Survey of Catholic Education in the U. S. It may be of interest to learn that 60% of Catholic children of elementary and secondary school age are in Catholic schools.

RELIGION IN EDUCATION: *Lumen Vitæ* for October-December 1951 carries an article by Father Lorenzo K. Reed (p. 667-684) under the heading "International Chronicle". It is the most complete summary of recent developments in religion in education that has come to our attention.

## THE REGENTS STATEMENT ON MORAL AND SPIRITUAL TRAINING IN THE SCHOOLS

Belief in and dependence upon Almighty God was the very cornerstone upon which our Founding Fathers builded.

Our State Constitution opens with these solemn words: "We, the People of the State of New York, grateful to Almighty God for our Freedom, in order to secure its blessings, do establish this Constitution."

We are convinced that this fundamental belief and dependence of the American—always a religious—people is the best security against the dangers of these difficult days. In our opinion the securing of the peace and safety of our country and our State against such dangers points to the essentiality of teaching our children, as set forth in the Declaration of Independence, that Almighty God is their Creator, and that by Him they have been endowed with their inalienable rights of life, liberty and the pursuit of happiness.

We believe that at the commencement of each school day the act of allegiance to the Flag might well be joined with this act of reverence to God: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country."

We believe that the school day thus started might well include specific programs stressing the moral and spiritual heritage which is America's, the trust which our pioneering ancestors placed in Almighty God, their gratitude to Him from Whom they freely and frequently acknowledged came their blessings and their freedom and their abiding belief in the free way of life and in the universal brotherhood of man based upon their acknowledgment of the fatherhood of their Creator, Almighty God, Whom they loved and revered in diverse ways.

We believe that thus constantly confronted with the basic truth of their existence and inspired by the example of their ancestors, our children will find all their studies brought into focus and accord, respect for lawful authority and obedience to law will be the natural concomitant of their growth, and each of them will be properly prepared to follow the faith of his or her father, as he or she receives the same at mother's knee, by father's side, and as such faith is expounded and strengthened for them by his or her religious leaders.

We believe that thus the school will fulfill its high function of supplementing the training of the home, ever intensifying in the child that love for God, for parents and for home which is the mark of true character training and the sure guarantee of a country's welfare.

We believe that such is the best way of insuring that this Government and our way of life shall not perish from the earth.

We believe that this Statement will be subscribed to by all men and women of good will, and we call upon all of them to aid in giving life to our program.

*Board of Regents of the State of New York, November 30, 1951*



